

# DOMINICANA

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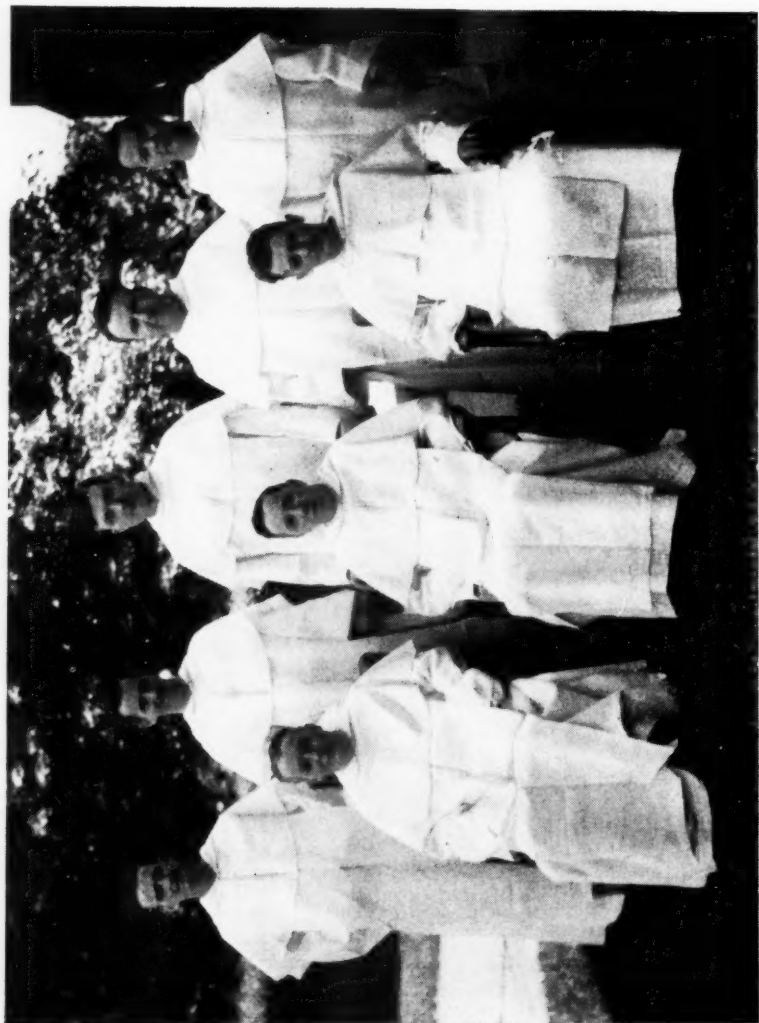
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J.M.J.D.

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ORDINATION CLASS OF 1951, PROVINCE OF ST. JOSEPH



# ***Ordained***

to the

## ***Sacred Priesthood***

JUNE 7, 1951

by

***The Most Reverend  
John M. McNamara, D.D., V.G.***

**Auxiliary Bishop of Washington, D. C.**

Thomas Dominic Rover  
*Washington, D. C.*

Royal Joseph Gardner  
*Brooklyn, N. Y.*

George Louis Sukovaty  
*Wilber, Neb.*

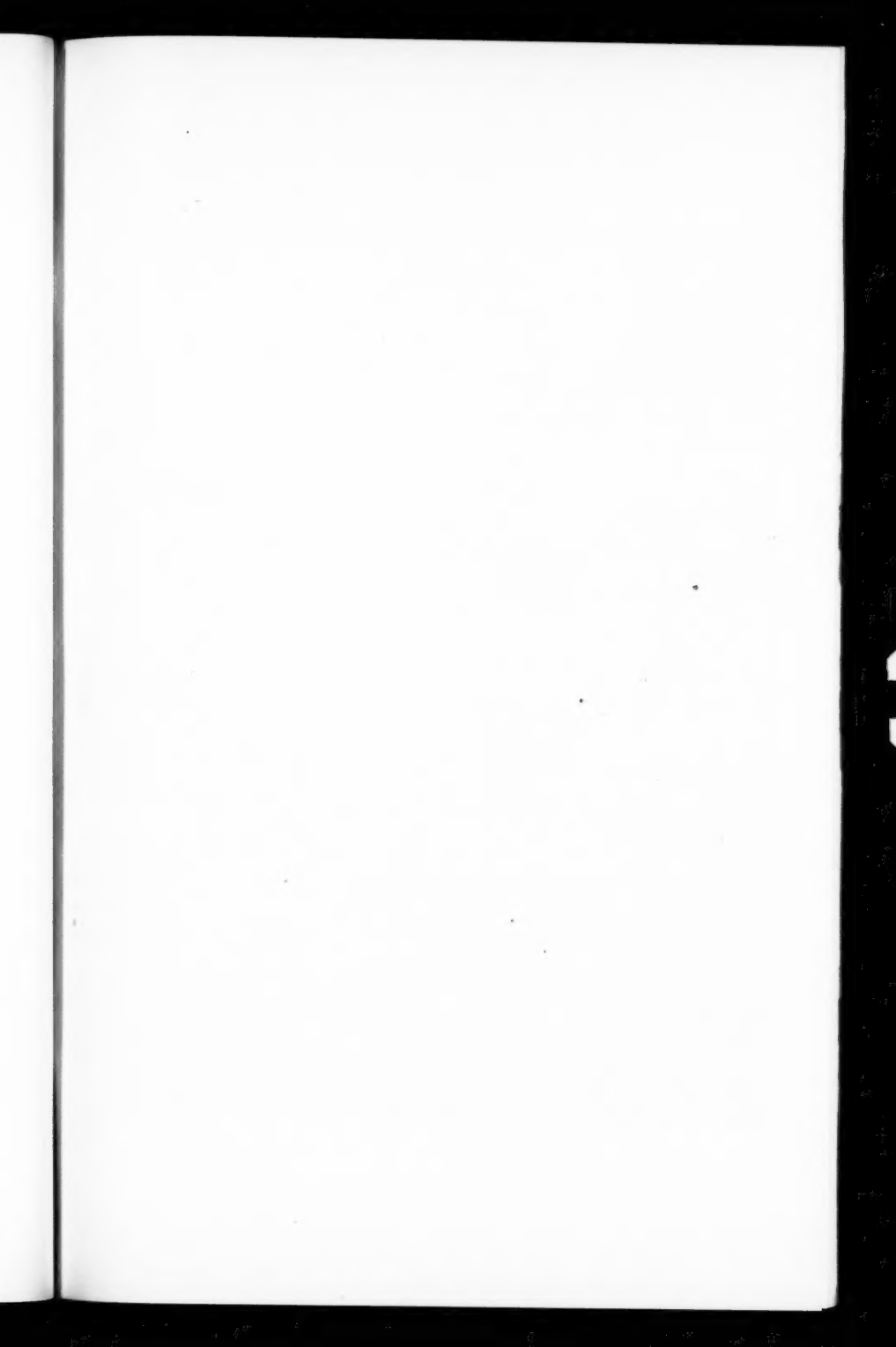
Daniel Brendan Crowley  
*Lowell, Mass.*

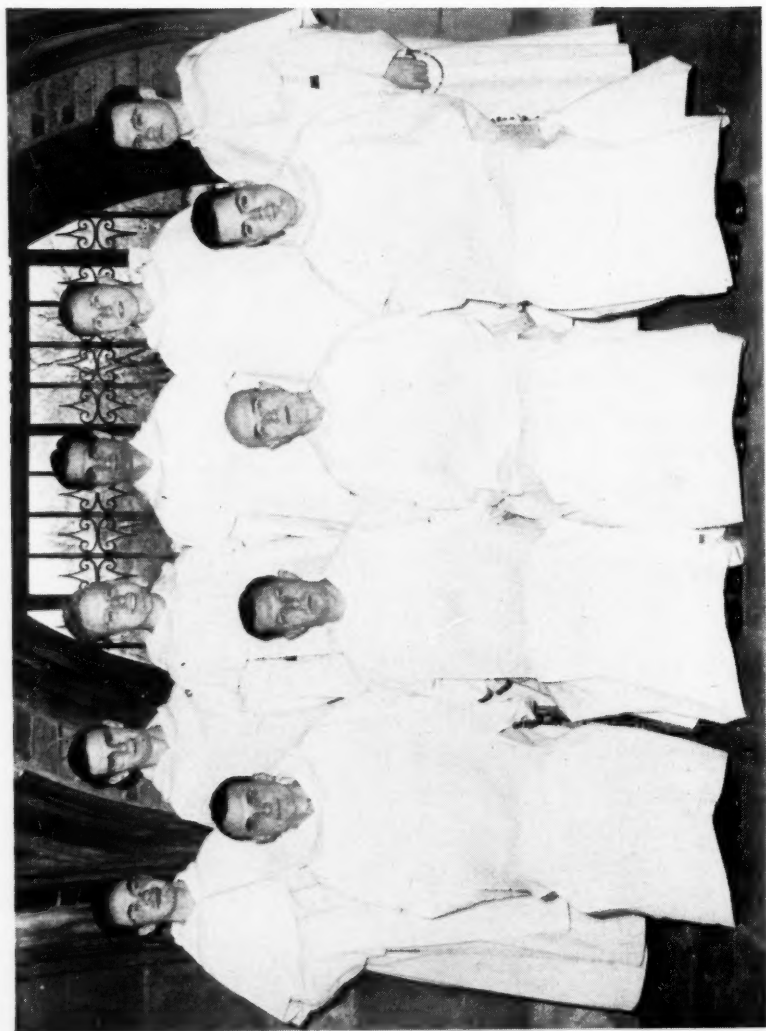
Joseph Martin Connors  
*N. Cambridge, Mass.*

OF THE ORDER OF PREACHERS  
OF THE PROVINCE OF SAINT JOSEPH

*"For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: Who can have compassion on them that are ignorant and that err: because he himself is also encompassed with infirmity."*

(Ep. to Hebrews, c. V, vv. 1-2)





ORDINATION CLASS OF 1951, PROVINCE OF ST. ALBERT

**Ordained**  
to the  
**Sacred Priesthood**  
JUNE 1, 1951  
by  
**The Most Reverend**  
**William A. Cousins, D.D.**

Auxiliary Bishop of Chicago

James M. Whalen <i>Dubuque, Ia.</i>	Humbert J. Determan <i>Haverhill, Ia.</i>
Nicholas R. Ashenbrenner <i>Blenker, Wis.</i>	Alexius R. Goedert <i>Oak Park, Ill.</i>
Paul J. Mahoney <i>Flushing, N. Y.</i>	Reginald R. Masterson <i>Omaha, Neb.</i>
Vincent J. Blake <i>Ottumwa, Ia.</i>	Ralph A. Powell <i>Chevy Chase, Md.</i>

OF THE ORDER OF PREACHERS  
OF THE PROVINCE OF SAINT ALBERT THE GREAT

---

JUNE 16, 1951  
by  
**The Most Reverend**  
**John J. Mitty, D.D.**  
Archbishop of San Francisco, Cal.

Antoninus DiStefano <i>Province of Sicily</i>	Stephen Jenner <i>Seattle, Wash.</i>
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OF THE ORDER OF PREACHERS  
OF THE PROVINCE OF THE MOST HOLY NAME OF JESUS

*"The priest in his Mass effects a mission that is indeed providential for men. . . . By his hands all humanity makes the offering of bread and wine; by his lips, Christ changes this offering into His own sacred Body and Blood. The whole human race and all creation is thus associated in the magnificent return of the Incarnate Word to His Father; the order of Calvary shines upon the world, and nature receives a pledge and foreshadowing of that glorious life to which it tends in muffled unrest, 'hoping to be delivered from the servitude of corruption, into the liberty of the glory of the children of God.' (Rom. viii, 21)"*

(Père Perinelle, O.P.)

# DOMINICANA

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## THE MEDIATOR

ROBERT M. GANNON, O.P.

"Mediator between God and men, and High Priest who has gone before us into heaven, Jesus the Son of God quite clearly had one aim in view when He undertook the mission of mercy which was to endow mankind with the rich blessings of supernatural grace. Sin had disturbed the right relationship between man and his Creator; the Son of God would restore it. The children of Adam were wretched heirs to the infection of original sin; He would bring them back to their heavenly Father, the primal source and final destiny of all things. . . . He gave Himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering Himself, as He hung from the cross, a Victim unspotted unto God, to purify our conscience of dead works, to serve the living God. . . . But what is more, the divine Redeemer has so willed it that the priestly life, begun with the supplication and sacrifice of His mortal body, should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation which would enable men from East to West, freed from the shackles of sin, to offer to God that unconstrained and voluntary homage which their conscience dictates."<sup>1</sup>

\* \* \* \* \*

## THE FUNCTIONS OF A MEDIATOR

St. Thomas tells us that the functions of a mediator are to bring divine things to the people, to offer to God the prayers of the people, and make satisfaction to Him for their sins.

As God's mediator, the priest brings down upon us the blessings of God by the means decreed by God Himself—the Sacraments. They are the ordinary means by which we are

<sup>1</sup> Encyclical *Mediator Dei* (The America Press, New York, 1948), pp. 13, 14.

brought to eternal life. "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God" (*John* 3, 5). "... Except you eat the flesh of the Son of man and drink of His blood, you shall not have life in you." (*John* 6, 54). Yet in the words of St. John Chrysostom, "all these things are ministered only by the consecrated hands of the priest."<sup>2</sup>

As man's mediator, the priest offers to God a sacrifice as satisfaction for sin. The first time we find mention of sacrifice—that of Cain and Abel—in the Scriptures is after the fall of Adam (*Gen.* 4, 3-4). The history of the Patriarchs and Prophets is filled with the mention of sacrifice. The Law given to Moses by God Himself had very definite proscriptions concerning the different kinds of sacrifices and the sins for which they were to make atonement.

In the New Testament, God perfected all previous signs and figures by giving us the perfect offering and the perfect sacrifice—the sacrifice of the Body and Blood of His Son for the sins of the world on the altar of the cross. This sacrifice alone was capable of satisfying for all the malice and injury brought about by the sin of Adam and of all his posterity. It alone was of infinite value in repairing an infinite injury.

This is the sacrifice which priests offer daily on all the altars of the world—an infinite sacrifice capable in itself of satisfying for all the sins of men. Men continue to sin, therefore it is fitting that continually there be offered to the Divine Majesty satisfaction for their sins. Yet all this depends on the priest. Will the priest then think lightly of his office? Will he be negligent in preparation before and thanksgiving after the Holy Sacrifice of the Mass? Will he forget that while at the altar of earth he is also before the altar of the Most August Trinity? Will he forget that all his sacrificial actions depend on Him Who was both the Priest and the Victim in that first bloody sacrifice? Or will he rather be faithful in meditating on these sublime truths that he might ever more worthily and conscientiously act in the place of Jesus the Eternal High Priest! Will he not take great pains to see that he is always prepared spiritually and recollected mentally for the sacred function which he is about to undertake!

As man's mediator, the priest also offers to God the prayers of man and in man's behalf, that God might shower upon us the

---

<sup>2</sup> *Treatise on the Priesthood* by St. John Chrysostom. (The Newman Book Shop, Westminster, Md., 1943), p. 44.



graces which are necessary for our salvation. By prayer we acknowledge the power and goodness of God and also our own dependence on Him. By prayers we praise God and beg His graces without which we would be able to do nothing. God has decreed that certain things be given to man only on the condition that he pray for them. It is for all of these that the priest prays his Divine Office. He prays in his own name, yes, but primarily and principally he prays in the name of Holy Mother Church. His prayer is her prayer. The importance attached to the Divine Office and the faith which the Church places in it are not to be minimized. Would the Church impose the Divine Office on priests under penalty of mortal sin whose just retribution consists in eternal damnation in hell—would the Church whose sole concern in all things is the honor and glory of God and the salvation of souls threaten an immortal soul with such a punishment as this if the matter were of but little consequence? The mind of the Church is clear from her actions. The true mediator between man and God, then, is mindful of the importance of this obligation and of the great number of souls both within and outside of the Church who depend on his prayer and on his recitation of the Divine Office. He prays it "worthily, attentively and devoutly." He considers it not a burden but rather a privilege. He does not seek to be excused from its recitation under various pretexts for no serious reason. He seeks rather to remain always as mediator between man and God.

#### THE DIGNITY OF THE MEDIATOR

As God's mediator, the priest vested with the character of Jesus is also clothed with a dignity surpassing all other dignities of the world. As St. John Chrysostom explains: "If you desire to see how great is the difference between a king and a priest, consider the measure of the power which is granted to each and you will see the priest placed far above the king. Though the royal throne is an object of admiration on account of the gems which adorn it, and the gold with which it is encircled, yet to the king belongs only the administration of earthly things, nor beyond those has he any power. But the throne of priests is set in heaven, and they have power to determine heavenly things. Who has said this? The King of heaven Himself. . . . What honor can be compared to this?"<sup>3</sup> What honor can be compared to the dig-

<sup>3</sup> *Sermon 5 on Isai.* 6, 1.

nity of having imprinted indelibly on your soul the likeness of Christ? So great is that honor that St. Paul tells us that, "neither doth any man take the honor to himself, but he that is called by God, as Aaron was" (*Heb.* 5, 4). So great was the dignity attached to the priesthood of the Old Law that God commanded Moses to tell Aaron that he that "hath a blemish, he shall not offer bread to his God" (*Lev.* 21, 21). "Yet that ancient priesthood derived its greatest majesty and glory from being a fore-type of the Christian priesthood; the priesthood of the New and eternal Covenant sealed with the Blood of the Redeemer of the world, Jesus Christ, true God and true man."<sup>4</sup>

As God's mediator, the priest must always be mindful of the sublime dignity indelibly impressed on his soul and so keep himself separated from all persons, places and things which will in any way stain his soul, thereby rendering him liable to defile the sanctuary of God.

#### THE MEDIATOR MUST GIVE GOOD EXAMPLE

This great dignity of which we have spoken is known to all men and for this reason they look to the mediator for an example of all good things. "For all wish to judge of a priest, not as of a man clothed in the flesh and subject to human infirmity, but as of an angel exempt from every weakness."<sup>5</sup>

Example is one of the easiest and surest ways of teaching man what he must do. One of the reasons why Jesus took upon Himself our weak flesh and blood was to show us an example, that seeing it we might be encouraged and be led forward to the eternal and invisible reward which was promised to us. Many minds there are that will remain untouched by words, but there are few hearts that can resist the call of good example. Men must be led, not driven. By example, Jesus led men to a goal which transcended their understanding; a goal which was real, yet so far above the conceptual power of words, that many turned from Him saying, "this saying is hard; and who can hear it?" (*John* 6, 61). Yet those who waited were assured of the reality of the goal by the reality of the actions it prompted.

So it is that the priest must offer good example to the people, since "the people are wont to look to the conduct of their superiors as a model and to form themselves on their example."<sup>6</sup>

<sup>4</sup> Encyclical *Ad Catholici Sacerdotii*, p. 8. (References to Encyclicals will be to the N.C.W.C. translations.)

<sup>5</sup> St. John Chrysostom, *op. cit.*, p. 59.

<sup>6</sup> St. John Chrysostom, *op. cit.*, p. 57.

St. John Chrysostom also warns us that "it is impossible to conceal the faults of priests. As their good deeds are profitable to many and excite them to emulation, so too their faults render others more lax and negligent in the practice of virtue, and more loathe to undergo the labor of doing good."<sup>7</sup> What a tremendous responsibility! "For the sins of ordinary people, as though committed in secret, injure only those who commit them, but the sins of one who holds a position of eminence and is known to many are detrimental to all, for they render the fallen more remiss in striving to do good, and they excite the diligent to pride."<sup>8</sup> Let the mediator be ever mindful of the warning of Christ; "but he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea" (*Matt.* 18, 6). Let the mediator learn of his duty from Holy Mother Church. "Clerics must live both interiorly and exteriorly a holier life than lay people, and must excell them in giving an example of virtue and good deeds."<sup>9</sup> Let him remember the words addressed to him by the Bishop on the day of his ordination: "Let the fragrance of your life be a delight to the Church of God, that both by preaching and by example you may build up the house, that is, the family of God." Let priests give this example, "otherwise their elevation will not be to their merit but to their damnation."<sup>10</sup>

The priest must shine by his example of not one or another virtue; but he must "be adorned with all virtues, and give an example to others of a righteous life."<sup>11</sup> He must possess not just the empty external manifestations of virtue which even the devil imitates, but rather the internal reality possessed in such intensity that it surges forth from the heart through all his members, giving to their life and action a new radiance which is perceived and recognized as true by those with whom he comes in contact. The Spirit of Truth and Holiness Who dwells in the hearts of the faithful quickly whispers a warning lest they be deceived. The priest must practice all virtues, but there are some he must give special attention to—those which deep down in his heart he knows he is most in need of.

<sup>7</sup> *loc. cit.*

<sup>8</sup> *loc. cit.*

<sup>9</sup> *Codex Juris Canonici*, can. 124.

<sup>10</sup> St. Laurence Justin., *De Instit.*, prael., c. 11.

<sup>11</sup> *Imitation of Christ*, IV, c. 5, v. 13.

As God's mediator, the priest must never forget the grave obligation he is under constantly, to strive for perfection sincerely and forcefully. He must use all the means at his disposal to attain this end. He must put his hand to the plow and not look back.

#### THE POWERS OF THE MEDIATOR

As God's mediator, the priest has been given powers which cause the very angels in heaven to marvel in contemplative silence at the incomprehensible love and mercy of the Infinite Omnipotence. "Wonderous things are these; so wonderful they surpass wonder."<sup>12</sup> To this man has been given power over God Himself. Could God have given Himself over to the power and decisions of man in a more complete way than He has in His Sacramental Presence? Let the priest ever be conscious of the tremendous mystery which he not only contemplates but also causes. Let him pray constantly for an increase of Faith that he might ever penetrate more deeply into the sacred reality involved.

Not only does the priest possess power over the Sacramental Body of Christ, but he also has power over the Mystical Body of Christ. Through him is this Body given life; through him is this Body sustained in life; through him is this Body transferred to the life of vision, the life of union, the life of beatitude. The priest assists the Christian, literally, from the cradle to the grave. "Scarcely is he born before the priest baptizing him, brings him a new birth, to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with a special dignity makes him a soldier of Christ by holy Chrism. Then, as soon as he is able to recognize and value the Bread of Angels, the priest gives It to him, the living and life-giving Food come down from heaven. If he falls, the priest raises him up again in the name of God, and reconciles him to God with the Sacrament of Penance. Again if he is called by God to found a family and to collaborate with Him in the transmission of human life throughout the world, thus increasing the number of the faithful on earth and thereafter the ranks of the elect in heaven, the priest is there to bless his espousals and unblemished love; and when, finally arrived at the portals of eternity, the Christian feels need of strength and

<sup>12</sup> St. John Chrysostom, *op. cit.*, p. 41.

courage before presenting himself at the tribunal of the Divine Judge, the priest with the holy Oils anoints the failing members of the sick or dying Christian, and reconsecrates and comforts him. Thus the priest accompanies the Christian throughout the pilgrimage of this life to the gates of heaven."<sup>13</sup>

The priest in this life, through the powers granted him on ordination day acts as the Head of the Mystical Body of Christ. Let him truly be the means of life for It.

#### THE DANGERS FACING THE MEDIATOR

"The billows which assail the soul of a priest are greater than those which the tempests raise upon the ocean."<sup>14</sup> Thus are the eyes of babes opened. Had there been any false hopes of a life of hard physical and intellectual labor but eased of the spiritual combat, had there been any naive doubts concerning the dangers which lurked everywhere for the fragile vessel raised to such a dignity—had there been any of these hopes and doubts, St. John Chrysostom now removes them in terms which are unmistakable. Human nature has not changed since the time of Adam; quite obviously then, it has not changed since the time of St. John. The priest must exercise "constant care and unceasing vigilance over himself, watching on every side that no one may be able to discover an unprotected or neglected part, and inflict upon him a deadly wound. For all surround him ready to strike and cast him down. And this is true, not only of his private and public enemies, but even of those who pretend to be his friends."<sup>14</sup> Priests must be ever watchful lest they be infected with the contagion of our times, lest they "imbibe opinions and follow a mode of life . . . alien to both their dignity and their mission."<sup>15</sup> Briefly in the words of our Holy Father: "They should be constantly alert lest they compromise not only their consciences but also their good name and the efficacy of their ministry."<sup>16</sup>

Yet the dangers come not only from without, but from within the priest himself also. Vainglory, the dangerous rock described by St. John Chrysostom; satisfaction at the disgrace of fellow laborers in the ministry, grief at their success, love of praise, seeking of honors, preaching to please, the appearance of humility without the reality—on and on he goes telling of the many dangers which lie in wait for the unguarded man of

<sup>13</sup> Encyclical *Ad Catholici Sacerdotii*, pp. 12, 13.

<sup>14</sup> *op. cit.*, p. 58.

<sup>15</sup> Encyclical *Menti Nostrae*, p. 40.

<sup>16</sup> *ibid.*

God who relaxes his vigilance. Dangers which time has long since proved to be realities and not merely fictions of an oversensitive mind.

#### CONCLUSION

Such then is the priest, God's mediator and man's mediator. Through him come the blessings from God; through him go the sacrifices and prayers of repentent man. He is vested with a dignity surpassing all other dignities. He is called on to give an example worthy to be followed by all men. He has been granted powers not only over the Mystical Body of Christ, but also over the Sacramental Christ Himself. He is assailed by dangers which make his heart grow faint at the very thought of them. Well might this mediator, a frail mortal man, fear for the outcome of it all, were it to depend on himself alone. However, God has called him to this dangerous yet sublime dignity. Will God Who has been his sole source of strength and success during all the many years of preparation now abandon this noble work of His hands to a task completely surpassing his powers? Hardly; such is not the way even of man; how much less would it be the way of God! The number and magnitude of graces needed by the priest is truly great, yet "your Father knoweth that you have need of all these things" (*Matt.* 6, 32). From your youth "the Lord thy God hath trained thee up" (*Deut.* 8, 5). "He hath given His angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone" (*Ps.* 90, 11-12). "He is the protector to all that seek Him in truth" (*Ecclus.* 2, 13). Hear God's own words: "And I will be thy keeper whithersoever thou goest" (*Gen.* 28, 15). Confidently pray to Him with the Psalmist: "In Thy tabernacle I shall dwell for ever; I shall be protected under the covert of Thy wings" (*Ps.* 60, 5). "I am a beggar and poor; The Lord is careful for me" (*Ps.* 39, 18).

Let the priest place all his hope and confidence in Jesus the Eternal High Priest, Whose image and Likeness he carries in a very special manner in his soul. Let him fly in complete confidence to Mary, who bore Him since "Our Lady loves everyone with a most tender love, but She has a particular predilection for priests who are the living image of Jesus Christ. Take comfort in the thought of the love of the Divine Mother for each of you and you will find the labors of your sanctification and priestly ministry much easier."<sup>17</sup>

<sup>17</sup> *Encyclical Menti Nostrae*, p. 46.

## LIGHT OF SPAIN

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PATRICK REID, O.P.



IN 1582 ROME, CITY OF PETER, lay in shambles, burnt out, gutted, strewn with rotting corpses—abandoned by her Bishop, the Vicar of Christ. The barbarous forces of Charles V, Emperor and King of Spain, had descended upon the Eternal City, slain and misused its hapless defenders and citizens, dishonored and driven out the Pope and set afire what they could not carry off in loot. Over the Alps, in the Electorate of Saxony, the apostate Augustinian Friar, Martin Luther, was busy translating the Bible into German—interpreting phrases to suit himself or rejecting them completely when they displeased him. Henry the Eighth's divorce suit was proceeding at what seemed like a snail's pace to that ill-starred monarch, and so he was fulminating for Rome to decide it once and for all—in his favor of course. Europe as a whole was still comparatively quiet; but the storm clouds were already beginning to gather, and the forces of disruption, falsehood, and hate, ever seething against the light and love of God in His Church, were massing and coming together from many strange and distant realms.

That same year a child was born in the ancient, colorful town of Valladolid, gay, rock-like fortress of the Province of Old Castile. The blood of two strong and sunny cultures coursed through the child's veins; for his father, Juan de Bañez de Mondragón was genuine Basque, while his mother, Francisca Lopez Paldon was a native of the Royal Province, Castile itself. The young lad was taught his three R's such as they were then constituted, at the parish school. When he was but seven years old a great Dominican theologian and Prince of the Church, Thomas de Vio, Cardinal Cajetan, died in Rome. But there were outstanding theologians and philosophers in his own native Spain, and especially at the renowned University of Salamanca. With an eye to a life dedicated to God in holy Religion, the youth of fifteen, (whose family had some time previously moved to Medina del Campo, to the north of Salamanca), went up to this remarkable seat of learning, and it is here that we find and recognize him, student in arts, in 1543. He is in the classroom, and there he remains, as he tells us himself, as student and professor, for more than half a century. This man is to be a doctor in the Church of God, that is to say, a champion of



the faith, defender and propagator of Truth, throughout his entire life.

#### MASTER IN ISRAEL

Dominic Bañez (or Bañes, as he sometimes signed himself, in Basque fashion) entered the Order of Preachers at the splendid convent of San Esteban, Salamanca, in 1546. This was a glorious era for the sons of St. Dominic in Spain, and particularly at this convent of the Order. It was the age of St. Pius V, John of Cologne, Louis Bertrand, Catherine de Ricci, and, later on, St. Rose of Lima and Martin de Porres. At his own convent the novice had as confrere Bartholomé de Medina, who was to share with him one day the laurel of fame as commentator on the Ia-IIae and IIIa Pars of the *Summa*. Many of the most eminent professors and preachers, such as Dominic Soto, Ambrose Catharinus, Bartholome Carranza (who came to a sorry end), Melchior Cano, Diego de Chaves, and others, were away for periods of time, at the Council of Trent. In 1547 Dominic was professed at St. Stephen's and began at once a review of the arts and of philosophy for two years. There was at that time at the University an Academy of select students called the "Collegiates of Cajetan," established in Cajetan's day and patronized by him. Bañez was elected to this group in 1549, at which time he also began his studies in Theology. These were to be the decisive and formative years of his intellectual life. The "Christian Socrates," Francisco de Vitoria, O.P., who had died the same year that Bañez entered the Order of St. Dominic, had led the divine sciences from the hopeless speculations of a decadent scholasticism to their bed-rock sources, the classical theological *loci*. From that day forward the University of Paris, which had been the center of Theological learning since the 13th century, yielded pride of place to Salamanca.

Bañez himself paid tribute to the inspired genius of Vitoria: "We know," he wrote "from what all our masters have told us, that sixty years ago, in this University of Salamanca, or rather, in the whole of Spain, the professors of scholastic theology were of no great worth; and thus it was, until an illustrious man, an eminent Master of the Order, Francisco de Vitoria, by the sole influence of his lectures, restored, like another Socrates, all their former splendor to the doctrines of the ancient school."<sup>1</sup> The redoubtable Melchior Cano, foe of heretics, relentless pursuer of false mystics, and, unfortunately, nuisance to the lately arrived Society of Jesus, succeeded Vitoria in the Prime Chair

<sup>1</sup> *In II-II*, q. 1, a. 7.



of Theology (the Dominicans held this post, which was open to competition, for more than two centuries without interruption). Bañez sat under him, and studied as well under the no less luminous Diego de Cheves and Pedro de Sotomayor.

Dominic de Soto, who in turn occupied the Prime Chair after Cano, 1552-60, never had Bañez as a student, for in the first year of his incumbency the latter was assigned to the arts—trivium and quadrivium—in the three years course, under Soto as Regent. In 1555 Bañez was named Master of Studies at St. Stephen's and began to teach Theology in public lectures. At the General Chapter of the Order, held at this same convent four years earlier, the Capitular Fathers declared the *Summa Theologiae* of St. Thomas Aquinas to be the official text for lectures in Theology within the Order. Vitoria had anticipated this definitive and official decision, having been the first to substitute the great work of Aquinas for the *Sentences* of Peter Lombard in his public classes. For more than five years Bañez labored earnestly, interpreting the *Summa* daily for his own brethren with scholastic commentaries. From 1559-1560 he taught exegesis to a large number of students, among them the famous Master Luis de León. During these early teaching years the young professor took regular examinations for higher degrees, at which he carried all the honors. We are told that no one ever surpassed him in these periodic tests. Early in 1561 Bañez was admitted to the degree of *Praesentado* in Sacred Theology, and this promotion by the Chapter of his Province was confirmed the following year at the General Chapter in Avignon.

Dominic Bañez was now thirty-three years old, with eight years or more of teaching behind him. His genius as doctor in Theology had found widespread acclaim. Hence when, in 1561, the Master General approved of the erection of a General Studium at Avila, Bañez was sent to inaugurate the lectures there on the *Sentences, pro gradu et forma Magisterii*. Students flocked to the Dominican convent of St. Thomas to hear his lucid and profound exposition of sacred doctrine and to occupy his time with countless administrative and academic duties. But the stay at holy Avila was to embrace more than the heretofore-unbroken round of scholastic chores and enterprises. For there was a wonderful and terribly persistent woman in this small town, and she was to have much business to do with the *Praesentado* of Santo Tomas.

#### ST. TERESA AND BANEZ

The relations between the glorious mystic and foundress of the new Carmel, and the "Master Fray Domingo Banes" form a fascin-

ating and thoroughly edifying series of incidents in the life of our subject. In this brief paper we can do no more than sketch their general outlines, adding a few details by way of information and interest. Teresa de Ahumada was a mature woman of forty-seven when she first met Bañez. The city fathers or *Junta* of Avila were determined to oppose the establishment there by Teresa of her reformed monastery of San José. Dominic studied the case and—before he had ever laid eyes on Mother Teresa—expressed his disagreement with the town's leading citizens. The merits of the case alone convinced this keen theologian that it would be an injustice, and more than this, a tragedy, to oppose the work of this courageous and dedicated woman. Now Bañez was already known in his Order as an acute and profound thinker, humble, discreet, amiable, and much given to prayer and mortification. The weight of his person and his arguments won over all opposition. Ever afterwards St. Teresa declared that he alone had saved her first foundation at Avila from destruction. For the next six years Bañez was her confessor and director (although not alone in these functions). It was at his command that she wrote her *Book of Revelations*, III, and she asks leave of him to write the *Way of Perfection*. Bañez read, annotated with corrections or deletions, and approved of the *Conceptions of the Love of God* (and Peers recognizes that "this is a great recommendation") and the *Book of Foundations*. In fact the autographs or first copies of many of these works come down to us as emended, annotated, and restored by her faithful friend, Dominic Bañez.

Let us examine a few places where Teresa refers to the Dominican theologian. In the *Life*, her autobiography, she speaks of great visions of holy things she had concerning him (chap. 34). "He is a learned man and servant of God" (chap. 39). She is anxious that he should have a good opinion of her, for he is a virtuous and holy man (chap. 40). There is a marvellously informative passage in the *Spiritual Relations* (IV), wherein the mystic relates her discussions and consultations with "Fathers of the Order of St. Dominic, to whom, before having these experiences, she has often made her confessions." Among these Dominicans was "The Master Fray Domingo Bañez, now Consultor of the Holy Office at Valladolid, (who) was my confessor for six years, and whenever I have had any new experience I always correspond with him still." She entrusts these *Relations* to Bañez, "for it is with him that she has held and still holds the most frequent communication." So whole-hearted was Teresa's confidence in her friend that she desired him always to take charge of her writings and to present them to the Holy Office for examination. In 1567 the Mother

Foundress moved her foundation from Avila to Medina del Campo—her confessor's home town. She mentions the help she received in this venture from Bañez, and, in customary Teresian fashion, interrupts her narrative to praise the man she regarded so highly: "Having reached our lodging, I found that there was a Dominican Friar in the place, a very great servant of God, who during the time I was at St. Joseph's had been my confessor. As I said a great deal about his virtue when I was speaking of that foundation (*Life*, chap. 39), I will do no more now that give his name: Maestro Fray Domingo Bañez. He is a man of great learning and discretion, and I allowed myself to be entirely guided by his opinion, which was that the work that I had planned was not so difficult; for the more one gets to know of God the easier His work becomes, and it all seemed to him quite practicable because of certain favors which he knew His Majesty was granting me and because of what he had seen at the time of the foundation of St. Joseph's. It was a great comfort to me to see him; for, once I had his opinion, I thought, everything would go well. So, when he arrived, I told him in the strictest confidence what was happening."<sup>2</sup>

One is constantly struck by the firm practicality and, at the same time, theological exactness of Bañez' advice to Teresa in various matters. A great moderation, that prudence which supernatural wisdom and knowledge enlighten and direct, pervades his remarks and emendations in the texts of the writings submitted by her for his judgment. Bañez is, it is well known, traditionally condemned by those adversaries who in truth are ignorant of the man and his views (which are none other than those of his beloved preceptor, Thomas Aquinas), as an enemy and destroyer of man's free will. This controversy itself belongs to a later period of his life, but consider for a moment the following incident: In her *Life*, speaking of the sublime ascent of the soul to God, Teresa had written that "The soul has no desire to seek or possess any free will, even if it so wished, and it is for this that it prays to the Lord, giving Him the keys of its will."<sup>3</sup> This is the statement of a mystic, and certainly allows of a perfectly orthodox interpretation, once the correct doctrine and distinctions are known. Nevertheless, Bañez will not allow the bald expression: "no desire to seek or possess any free will." Man must not and in fact never does relinquish this most precious gift of God. The phrase was altered by the zealous censor to read: "It has no desire to seek or possess any will

<sup>2</sup> *Book of the Foundations*, chap. 3. Translated by E. Allison Peers, New York, Sheed and Ward, 1949. Vol. III, p. 10. All quotations from St. Teresa are taken from this English edition.

<sup>3</sup> Chap. 20. Peers, Vol. I, p. 127. cf. n. 2.

save that of God." Man's will freely submits to the Divine Will; with perfect liberty, under the intrinsically efficacious movement of grace, man embraces the highest good proposed to it in this ineffable divine intimacy. Let the Molinists consider this text well!

Master Bañez was not unaware of the extraordinary sanctity of this splendid woman. In 1575 he made a report to the Holy Office on the spirit of St. Teresa and on the autograph narrative of her life, originally entrusted to him. His language in this document is the clear and sober language of a scrupulously honest theologian; yet the unfaltering enthusiasm of the man manifests itself in various subtle ways, beneath the surface of dry, factual reporting. Besides this, the apprehensions felt by Bañez (as by all the reputable Dominican theologians of his day) at the *Life's* frequent allusions to visions and revelations import a sage judgment in this matter, arrived at from solid and carefully weighed reasonings, and stated bluntly, without passion or wild imaginings. Caution and fairness, doctrinal precision and prudent deduction characterize this report which concludes: "Of one thing I am quite certain, as far as certainty is humanly possible—that she is not a deceiver; and, it is only right, in view of the clarity with which she has written, that everyone should help her in her good purposes and works."<sup>4</sup>

Finally, we have his testimony at the preparatory process of her beatification, in 1591. Bañez stated that no one had been more incredulous than he of her visions and revelations. Yet in the end he proved to be her stalwart champion, protector, and tireless adviser. In his attitude, during all of their relations, his mastery of the spiritual life is shown to be as scientific as it was wholesome and practical. The biographers of St. Teresa have not failed to discern and insist upon Franciscan and Jesuit influence in her life and writings. Yet they appear, as it were, almost embarrassed to allude to the direction and formation she received from the members of the Order of Preachers—especially from the chief among them, Dominic Bañez. Such vagueness and even taciturnity is all the more incomprehensible in the light of the many references of Teresa herself to this staunch ally and guide of her reform and her soul.

#### SALAMANCA AND ELSEWHERE

In January of 1565 Bañez went down to Salamanca to fulfill the requirements for the degrees of Licentiate, Doctor, and Master in Sacred Theology. Two brief years more were spent at Avila, which he left for good in 1567, to take up the duties of professor at the Col-

<sup>4</sup> Appendix, Peers, Vol. III, p. 336.

lege of Saint Thomas at Alcalá. The next two years were uneventful, so far as we know. Once again Bañez left one post to fill another, this time at his old Alma Mater, the University of Salamanca. There he commented on the beautiful *Tertia Pars* of the *Summa*. In 1571 the Provincial Chapter proposed his name among the candidates for the Master's degree, which was granted him by the General Chapter at Rome that same year. The University of Salamanca was widely under the direction and influence of the Dominican Masters like himself. Melchior Cano had relinquished the Prime Chair in Theology a decade earlier to Bañez' former teacher, Pedro de Sotomoyor, who was in turn succeeded by John Mancio of Corpus Christi, O.P., renowned professor from Alcalá, in whose classroom sat young Fray Juan of St. Mathias, Carmelite—later to be known as the great Doctor of Light, St. John of the Cross. Four years earlier, on April 11, 1567, Pope Pius V, O.P., had declared St. Thomas Aquinas the fifth Doctor of the Church and there was rejoicing and new inspiration among the brethren of the Order throughout the world. Thomism was triumphant in the Spanish schools, while the stolid Catholicity of Philip II kept the Protestant tide from engulfing the Spanish people as it had so many other peoples. These were troublesome times for Christ's Church and His faithful. England was all but lost—Elizabeth had been excommunicated in 1570. The Calvinists were ready to rise in the Netherlands, and in the following year would murder St. John of Cologne, O.P., and his companions. On the other hand, in August of 1572 Catherine de Medici engineered the destruction of two thousand Huguenots in Paris. The Turks were crushed at Lepanto in 1571, but would return again time after time to ravage and plague the kingdoms of Christendom, henceforward torn and divided into bitter national and religious factions.

These world-shaking events seem to have little affected the academic career of Master Bañez, who continued as lecturer at the University of Salamanca, of which he was elected Vice-rector in 1572. The following year he was again re-assigned, this time to the post of Regent at the Dominican College of St. Gregory in Valladolid. Saint Gregory's was a school of higher studies established for carefully chosen students who were one day to be professors of the sacred sciences. Besides his office of Regent, Bañez acted also in the difficult post of Qualifier of the Holy Office of the Inquisition. At this same time Francisco Suarez, S.J., was expounding the *Summa* of St. Thomas at Valladolid. We have no record however of the meetings or relations which these two men must surely have had during these brief years.

In April of 1577 Bañez won the Durandus Chair at Salamanca, against the competition of Fray Pedro de Uceda, capable Augustinian theologian of the University. He worked on the correction of the Gregorian Calendar until July, 1578. Three years later, on February 21, 1581, a week before his fifty-sixth birthday, Dominic overcame the vigorous opposition of several outstanding professors to capture the Prime Chair in Theology, recently vacated by the death of his former classmate, Bartholomé de Medina, O.P. Bañez had now reached the top of the professorial ladder at Salamanca (which meant: in all of Spain). His theological lectures were the best in the Order and attracted universal attention. This was to be a momentous decade in his life and in that of the whole of Europe. A few months after Bañez ascended the Prime Chair, St. Louis Bertrand, O.P., Apostle of New Granada, went to his eternal reward. The next year St. Teresa died. In England the era of intense persecution began, when Parliament passed an act making it high treason to return to the old religion and felony to say or hear Mass, to go to Confession, or to harbor a priest. It was in this year that the heroic Jesuit, Blessed Edmund Campion, was put to death.

On July 6, 1582 the Master General ordered Bañez to publish his theological works, "*in virtute Spiritus Sancti, et sub formali praecepto*." Obviously, the Spaniard was held in high estimation at the General Curia. When Bañez' first works appeared in 1584 they were enthusiastically received throughout the Order and quickly ran through several editions. It is interesting to note the great pains Bañez took to insure the finest printing and most carefully corrected and revised text of his writings. He had a printing press set up in the Convent of St. Stephen, Salamanca, at considerable expense. The close and tedious work of reading the sheets as they came off the presses he undertook himself, insisting that errors be obliterated from every page on which they were to be found. The first work to appear was his *Commentarium in Primam Partem Summae Theologiae*. This work was hailed by eminent theologians as a masterpiece of profundity and clear, forceful exposition. There followed in succession Commentaries on the *Secundae Secundae: De fide, spe, et caritate; De jure et justitia; Relectio de merito et augmento caritatis*; and on the *Dialectics* and the *De Generatione et Corruptione of Aristotle*. Bañez was completely and above all the great, dedicated commentator of St. Thomas, for whom his admiration was boundless. If it be true that the best way to understand is to love, then Master Bañez, understood fully the doctrine of Aquinas, for he loved it immensely. His style reveals his spirit

and the vigor of his race: Cantabrian sobriety and simplicity (although his Latin is strange at times and not easy to read), Castilian clarity, energy, and strength. He tells us that elegant and ornate language is the enemy of forceful argumentation. Yet he had a fecund imagination, developed but disciplined, which offered a wealth of apt and pleasing metaphors with which to illustrate his arguments and aid his readers.

Bañez is not yet ready to die. He has only begun a career as Primary Theologian at Salamanca which will last for twenty years. Yet we must leave him here, for the present. For now the great controversies on grace, predestination, and free will begin. Molina is lecturing in Theology at the University of Coimbra in Portugal. This Jesuit will soon receive the first edition of Bañez commentaries on the *Summa* and he will listen intently to the stories of controversy, denunciations, and condemnation which are stirring in Spain. The great Bañez, "most illustrious warrior of Spain," as he was to be called, has not yet begun to fight. We shall meet him again in these pages.

## THE WEIGHT OF PRAYER

MICHAEL STOCK, O.P.



FOR WANT OF A NAIL, the shoe was lost; for loss of the shoe, the horse was lost; for loss of the horse, the rider was lost; for loss of the rider, the message was lost; for loss of the message, the battle was lost; for loss of the battle, the kingdom was lost. For want of a nail, the kingdom was lost.

A great philosopher who died a few years ago was fond of remarking how momentous events may hang on very inconsiderable actions. We have an urge to find a weighty cause to answer for a weighty effect, but history and experience and instinct do not always confirm it. In the anonymous wisdom of myth and legend the great good fortune usually hangs on a lucky trifle, and a cold draft on his feet can end an emperor's career. A chance word, a chance meeting changes a lifetime. When that apple was picked in the Garden of Eden, who could have foretold what followed?

It is the foolish man who despises little things while wisdom sees the oak in the acorn, and it is indeed a sign of genius, to recognize hidden talent. Opportunities are the seeds of fortune and the man is wise who has never missed one.

It is not easy to sift the varied importance in every passing event for the sake of finding the gold in the gravel, nor do we quickly condemn a man for letting here and there a nugget slip through his fingers. What, however, of the man who sees the gleam of gold and idly lets it lie? What of the man who knows that all things are bought with gold and lets the precious pieces dribble back into the gravel heap? Even if they are small, each one saved is pure gain; each one lost, pure loss.

Gold cannot compare with prayer. Gold does not really buy everything and it is particularly valueless in regard to things that are priceless, but there is nothing apparently that prayer cannot obtain. It would be more sensible to let nuggets of gold slip through the hand than to neglect an inspiration to pray. It would seem to be as easy to understand the fortune-hunter who neglects his gold as the Christian who neglects to pray.

Yet apparently the Christian is harder to understand. A



level-headed prospector never hunches over his campfire and ponders the question: Is it useful to collect gold? But a level-headed Christian did hunch over his desk and write in his book the question: Is it useful to pray? He must have been considering some difficult point in the proposition.

The Christian under observation was St. Thomas Aquinas, and being a good Christian, he found his answer readily, where St. Luke records that Jesus spoke a parable "that we ought always to pray and not to faint." That answer is straightforward enough. However, the philosopher in the Saint was curious to probe more deeply, for from his point of view, he had a problem. Why is it useful to pray? Does not God know our wants? Is it not more generous to give freely before being asked, and is God not most generous? Moreover, can anyone change God's mind, which is unchangeable from eternity? And if we cannot change it, why pray, for what He has planned will come to pass, prayer or no prayer? How then is it useful to pray?

There are some who deny the existence of God. "The fool says in his heart, there is no God": this was written centuries before Christ came. In Christ's time St. Paul wrote of those "who seeing the manifest things of God, denied Him Who made them." How they arrived at that state is not the problem here. They see creation around them, the universe ordered in purposiveness. They have probably at some time in their lives known that He exists, for the evidence is everywhere, but they have elected to deny, and now perhaps they are abandoned and cannot affirm. In any event, their conclusion about prayer is easy to deduce; they do not hold that prayer is useful.

There are others who admit the existence of God and still do not pray. They imagine a remote Being, a distant and impersonal intellect beyond the call of human affairs. The evidence of His existence is too conclusive to be denied, but faith in His Providence is too good to be true. He created the world and washed His hands of the whole business. He is not available for help. This is a cold philosophy and not a little proud, and it kills prayers like a quick poison.

This way of thinking feeds faith so lean a diet that it starves to death. On the opposite extreme stands another error which, far from making God remote, makes Him as understandable as our next-door neighbor. It draws God in the image and likeness of man. Conceding Him His almighty power, it tries to bend and sway His will to tap this power for, as it were, private consump-

tion. God must be cajoled into helping us and we must please and persuade Him willy-nilly. Certainly He plans the course of events, but if the course is not in our favor, we must get Him to change His plan. When He is trying to decide what to do, a few petitions might swing the balance. This superstition (that is its category) misses the fact that God's will is from all eternity absolutely unchangeable.

Wherefore St. Thomas sought to understand the usefulness of prayer, scarcely regarding on the one hand the error that does not see Divine Providence at all but also rejecting the notion that makes God subject to persuasion or demand.

To understand prayer it is necessary to consider the total sweep of Providence. God not only brings to pass every event that does occur and all the elements in the event—persons, things, times, places—but He also causes all the remote and distant past events that came before and led up to this event, and He caused them to occur in the order they did occur. In the almost infinitely complex interworking of cause and effect, He plans and brings to pass each move. Ultimately all things work to the glory of His Name, in which some things are immediate causes, others remote.

Among the multitude of moves are the multitude of human acts, the free, deliberate actions of men and women for a fore-known purpose. These acts, in God's plan, have certain effects, and God does not will those effects except through those acts. He might have, but He did not. He might have created churches ready built, but He has never done so; He has brought them to be through the planning and labor of man. He might have raised harvests by an act of creation, as He multiplied loaves, but He in fact willed them through plowing, sowing, and reaping. He might have framed national constitutions in thunder and lightning, as He gave the Law on Sinai, but in fact He willed them through the debate and experiment of politicians.

Now the human agents did not change God's mind in regard to churches, harvests and constitutions, as though, because men worked so well, God, Who was not planning to have them, suddenly decided to reward the efforts. The contrary is true: by the very acts, as willed by God, man produced the effects, as willed by God.

This leads directly into the point of prayer. For many events to come to pass, God has placed prayer in the order of preparation. If the church cannot be built without foundations,

neither can it be built without prayer. He need not have worked this way, but in fact He has and still does. He gives many goods without prayer but many others He will not give until men pray.

This is then the primary purpose and the usefulness of prayer. By our prayer we merit to receive what God before the beginning of the world planned to give. Prayer completes the list of requirements that must be fulfilled. Where God has made prayer an essential condition, prayer must be offered, or the good result cannot follow.

If we pray to God for strength and rise strengthened, He gave us the strength. If we pray: "God, if Thou wilt, grant me strength," and a voice replies from heaven, "I will. Be strengthened," who would doubt the power of prayer? Yet both that prayer and that miraculous answer would have been planned from eternity and without the prayer the miracle would not have happened. When Peter cried out of the waters "Lord, save me, I perish," and he was saved, he did not doubt the power of his prayer although his saving had been foreseen from before the beginning of the world.

This is the reasoning of St. Thomas on the value of prayers, that is, on their primary usefulness. But, he adds, the value of prayer is more than the good things it obtains from God. It not only obtains good things for men, but it also makes men good. While we do not need to tell God of our wants, since He knows them already, we do need to remind ourselves that He is the source of all good. It is not a small matter that we learn to trust Him. Again, prayer is the root of the great virtue of gratitude. Not the least of the goods that a good prayer produces is to make men prayerful.

Cardinal Cajetan, commenting on the words of St. Thomas, draws out a sharp moral. "Now consider," he says, "and see how much stupidity there is in some Christian actions. In every other work that they plan, they use every means supplied by art and nature to obtain the effect they hope for; otherwise they realize that their hope is empty. But for the fruits to be obtained only by prayer, they sleep away, as though prayers were not causes of good things, or only very distant causes. So it happens that, fast asleep, they harvest no fruit."

## THE BLESSED SACRAMENT AND THE SACRED HEART

(Treatises of St. Thomas Aquinas and St. Bonaventure)

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Translated by

MICHAEL JELLY, O.P.



WE KNOW THAT MANY TODAY are turning with greater zest to a study which delights and nourishes Christian piety. This, it would seem, is chiefly because a revived interest in the sacred liturgy, the more widely spread custom of receiving Holy Communion and the more fervent devotion to the Sacred Heart of Jesus practiced today have brought many souls to a deeper consideration of the unsearchable riches of Christ which are preserved in the Church."<sup>1</sup>

Our Holy Father, Pope Pius XII, addressed these words to us in his encyclical letter on the Mystical Body of Christ. Since two of the three reasons mentioned why many souls have been led to consider Catholic truth more deeply are directly concerned with the Blessed Sacrament and the Sacred Heart, it would be beneficial to look into these causes more closely.

Who will guide us in our endeavor to have a greater appreciation for these two sublime mysteries of our Faith? To increase our knowledge and love of the Blessed Sacrament, we turn to St. Thomas Aquinas, who sang so well the praises of the Holy Eucharist. And we go to St. Bonaventure, the Seraphic Doctor, to intensify our devotion to the Sacred Heart. Our Holy Mother the Church has given added approval to the words translated below by incorporating them into her official prayer, the Divine Office.<sup>2</sup>

Now let us drink the fountain of our instruction at its very source. Let us proceed directly to the Angelic Doctor and the Seraphic Doctor, whose words will clearly show how greatly

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<sup>1</sup> Pius XII, *Mystici Corporis*, from the official English translation used in Bluett, Joseph, *The Mystical Body of Christ* (America Press, New York) sec. 10, p. 7.

<sup>2</sup> St. Thomas, three lessons of 2nd nocturn of Corpus Christi, and 3rd lesson of the nocturn for 1st day of the Octave. St. Bonaventure, three lessons of 3rd nocturn of Sacred Heart feast (Dominican Breviary).

Christ loves us in His Blessed Sacrament and in His Sacred Heart.

TREATISE OF. ST. THOMAS AQUINAS ON THE  
BLESSED SACRAMENT<sup>3</sup>

The innumerable benefits bestowed upon Christian people through God's generosity have conferred on them an immeasurable dignity. There does not now exist, nor did there ever exist a people so elevated as to have their gods near them as our God is present with us. Since the only begotten Son of God wanted us to share in His divinity, He took upon Himself our nature. He became man in order that men might become gods.

For our salvation He gave back to us completely that which He took from us, namely our human nature. On the altar of the cross He offered His body as a victim of sacrifice to God the Father, in order that we might be reconciled. He shed His blood which was the price of our redemption and at the same time the cause of our cleansing. And He did these things to redeem us from our miserable bondage, thereby cleansing us from all our sins.

In order that we may always remember such a great benefit as this He left His body as food and blood as drink. He left them to be consumed by the faithful under the appearance of bread and wine. O precious banquet that commands our admiration, that brings us health of soul, and that abounds with all peace! What could be more precious than this banquet? In it we do not eat the flesh of goats and calves as was done in the Old Law. We receive for our food, Christ, Who is truly God. What could be more admirable than this Sacrament? In It the substance of bread and wine are changed into the Substance of the Body and Blood of Christ. Therefore Christ, Who has the fullness of divinity and humanity, is contained under the appearance of a little bread and wine.

Christ is consumed by the faithful, but is in no way mangled. In fact it happens that when the Sacrament is divided, the whole Christ continues to exist in each part that has been separated. The accidents subsist in this Sacrament without a subject. Thus, faith is required since we receive without seeing Him the visible Christ Who is hidden under appearances not His own. The senses are not deceived because they are perceiving accidents which are the only things they know. No other sacrament is

<sup>3</sup> Taken from his *Opusculum LVII*.

more healthful than this Sacrament. In It sins are removed, virtues are increased, and the mind is made to abound with all spiritual gifts. This Sacrament is offered on behalf of the living and dead by the Church, so that this great Gift which was instituted for the salvation of all might be of assistance to all.

Consequently, the devotion of the faithful will profit by recalling the institution of this Sacrament which is so healthful to the soul and so admirable. This recollection will help us to adore the inexplicable manner of God's presence in His visible Sacrament; it will aid us in our praise of the divine power which has performed so many wonderful works in this Sacrament; and, finally we shall be assisted in giving to God the thanks that are His due for giving us this benefit, which brings us so much spiritual strength and peace.

The Roman Pontiff, Urban IV, being so disposed by his devotion to this Sacrament, affectionately decreed that the institution of this Sacrament should be commemorated by all the faithful on the first Thursday after the Octave of Pentecost.

#### TREATISE OF ST. BONAVENTURE ON THE SACRED HEART<sup>4</sup>

The providence of God permitted one of the soldiers to pierce the sacred side of Christ with a lance in order that the Church might come forth from that side while He was hanging dead on the cross. The Divine Ruler allowed this to happen that the Scripture might be fulfilled, which says: "They shall look on Him Whom they pierced" (*Zacharias XII, 10*). God's purposes were furthered when that sacred side, opened up by the thrust of the spear, poured forth blood and water, the price of our redemption. This saving liquid which sprang from the fountain that was Christ's Heart would empower the Sacrament of the Church to give grace. For those who live in Christ, it would be a drink of the living fountain that springs up to eternal life. Arise, then, O soul friendly to Christ! Be on your guard continuously! Put your lips to the place where you may drink the waters of the Savior's well.

Since once we come to the Heart of the Lord, our dearest Jesus, and realize that it is good for us to be here,<sup>5</sup> we are not easily torn away from It. O how good and how pleasant it is to dwell in this Heart!<sup>6</sup> The good treasure is Thy Heart. The pearl

<sup>4</sup> *Book on the Tree of Life*, num. 30, *On the Mystical Vine*, chapter 3.

<sup>5</sup> cf. Matt. XVII, 4.

<sup>6</sup> cf. Psalm CXXXII, 1.

of great price is Thy Heart.<sup>7</sup> O all good Jesus, we found this Pearl after the field which was Thy body had been dug open. Who would reject this Pearl? As for me, I shall surrender all other pearls, I shall give in exchange all my thoughts and actions, and I will unite this Pearl to myself. For by casting all my thoughts and desires into the Heart of the good Jesus, I will not be deceived, but rather will be supported by that same Heart. Since I have found this Heart, which is both Thine and mine, O dearest Jesus, I shall now beseech Thee Who art my God: "Allow my prayers to enter Thy sanctuary where Thou shalt answer them. Rather, do more than this. Draw me entirely into Thy Heart."

Thy side was opened to make an entrance for us. Thy Heart was wounded to be our dwelling place free from the disturbances outside. For no less a reason, this Heart was pierced that by seeing a visible wound we might behold the invisible wound of His love. How could He have shown His love more convincingly than by permitting not only His body, but even His very Heart to be wounded by a spear? The wound of the flesh therefore, shows forth the wound of the spirit. Who would not love that Heart so wounded? Who would not return the love of a Heart so loving? Who would not embrace a Heart so pure?

And so, while we are still with our bodies, let us, as much as we are able, love in return One Who so loves us; let us embrace our wounded One, Whose hands and feet, side and Heart were pierced by ungodly barbarians; and let us pray that, although our hearts are yet obstinate and impenitent, He may deem them worthy to become the prisoners and targets of His love.

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<sup>7</sup> cf. Matt. XIII, 44; Matt. XIII, 46.

**DIAMOND JUBILEE OF**  
**THE VERY REVEREND VICTOR FRANCIS O'DANIEL, O.P., S.T.M.**

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On June 16 the Very Reverend Victor Francis O'Daniel, O.P., S.T.M., celebrated the Diamond Jubilee of his ordination to the Sacred Priesthood. His brethren throughout the Province of St. Joseph are justly proud to honor one of their most outstanding scholars, historians, and writers.

Father O'Daniel was born February 15, 1868, in Washington County, Kentucky. He was baptized at the Dominican parish of St. Rose, Springfield, Kentucky, on March 17, 1868. Father O'Daniel's parents were descended from the Catholic pioneers of Kentucky who went west from the Lord Baltimore Colony of Maryland. After his education in private and public schools in and around Springfield, Father O'Daniel received the Dominican habit at Saint Rose on March 21, 1886. After his profession, the following year, he went to St. Joseph's Priory, near Somerset, Ohio, where he pursued his philosophical and theological studies.

Father O'Daniel was ordained to the Holy Priesthood in the Cathedral of St. Joseph, Columbus, Ohio, on June 16, 1891, by Bishop J. A. Watterson, and celebrated his first solemn Mass at Saint Rose's, June 21, 1891.

After his ordination he attended the Dominican House of Studies in Louvain, Belgium, where he received his Lectorate in Sacred Theology in 1895. Upon his return to this country, Father O'Daniel became professor of Philosophy and Master of Students at St. Joseph's Priory, a position which he held from 1895 until 1897. He was then transferred to St. Rose Priory where he remained as professor of Philosophy and Latin and part of the time as Novice Master from 1897 to 1900. At this time he returned to St. Joseph's where for one year he was professor of Philosophy and Introduction to Theology. From 1901 until 1906 Father O'Daniel served as professor of Philosophy and Dogmatic Theology at Benicia, California. During most of his stay in California, he also served as Novice Master. Father O'Daniel travelled to Rome that same year, where, after three years of study, he was awarded the degree of Master of Sacred Theology, in 1909. Returning to his own province, he was assigned to the Dominican House of Studies, at Washington, D. C.,



as professor of Dogmatic Theology, a position which he held until 1913. He served as Bachelor of Studies at the same convent from 1907 until 1927. Father O'Daniel was appointed official archivist of the Province of St. Joseph in 1906, a position he has filled capably ever since.

Father O'Daniel was a co-founder of the *Catholic Historical Review* in 1915, and for some years an associate editor of that same magazine. He was also co-founder (1918) and a charter member of the American Catholic Historical Association. Mount Saint Joseph's College in Emmitsburg, Maryland, honored him in 1924 with the degree of Doctors of Letters and in 1938 Father O'Daniel was made an Honorary Corresponding Member of the Société Historique et Heraldique de France.

Among his well documented and authoritative historical works, we may mention: *The Order of Friars Preachers* (1916); *The Very Reverend Charles Hyacinth McKenna, O.P.* (1917); *Bishop Edward Dominic Fenwick of Cincinnati* (1920); *The Dominican Lay Brother* (1921); *An American Apostle* (Matthew Anthony O'Brien, O.P.) (1923); *The Father of the Church in Tennessee* (1926); *The First Disciples of Saint Dominic* (1928); *Dominicans in Early Florida* (1930); *A Light of the Church in Kentucky* (Samuel T. Wilson, O.P.) (1932); *The Province of Saint Joseph* (1942); and, *The First Two Dominican Priors in the United States* (1947). In addition to these works, he has written a large number of articles in various periodicals.

Father O'Daniel is but the second Dominican of the Province of Saint Joseph to celebrate the sixtieth anniversary of his ordination to the Priesthood. To a loyal Friar, an indefatigable scholar, and a true son of Dominic, *Dominicana* extends the warmest congratulations.

## GOLDEN JUBILEE OF THE REVEREND CROCE IGNATIUS CAPPELLINO, O.P.

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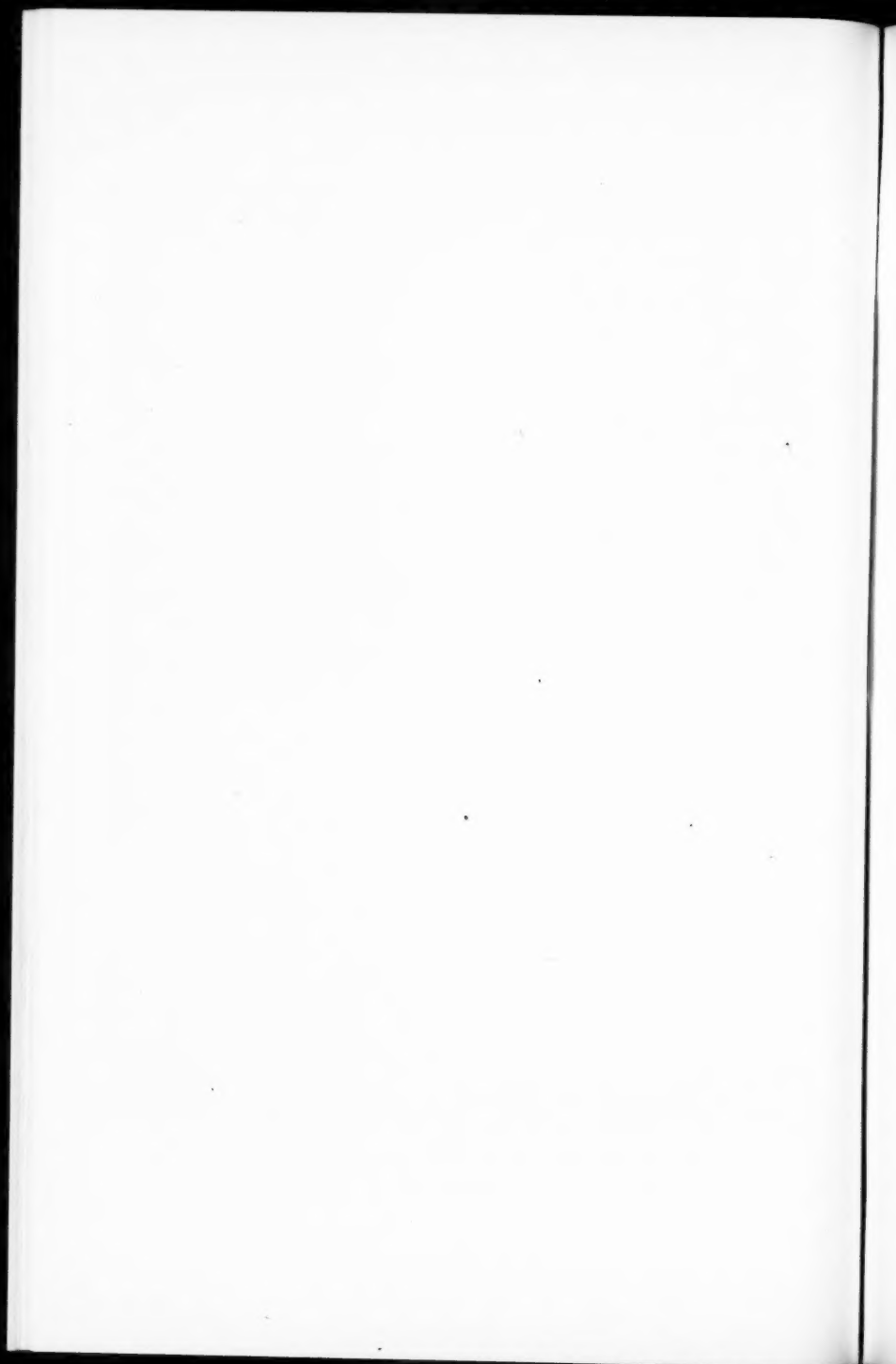
The Reverend Croce Ignatius Cappellino, O.P., celebrated the fiftieth anniversary of his ordination to the holy priesthood by offering on March twenty-eighth a Mass of Thanksgiving at St. Rose Church, Springfield, Kentucky. The Very Reverend Ralph Peter O'Brien, O.P., S.T.M., former Provincial of the Province of St. Albert the Great, acted as Deacon at the Mass, and the Very Reverend John Anthony Foley, O.P., Prior of St. Louis Bertrand Church in Louisville, served as Subdeacon. The sermon at the Mass was delivered by the Reverend Hugh J. McManus, O.P., former Prior of St. Rose. Approximately twenty-five Dominican Fathers were present at the celebration of the Jubilee.

Father Cappellino was born in Montemaggiore, Italy, on September 11, 1878, the second of seven children of Salvatore and Maria Anna (Minnecci) Cappellino. He received his early education at the public schools of Montemaggiore and went on for further studies at the Seminaries at Palermo and at St. Apollinaris in Rome where he pursued courses in Philosophy, Theology, Canon and Civil Law. He also attended the Pontifical Academy of St. Thomas Aquinas in Rome during this period. His graduate studies in Law were made at the Archiepiscopal Juridical School at Naples. Father Cappellino was ordained to the Priesthood at the Basilica of St. John Lateran at Rome on March twenty-third, 1901. He received the Doctorate in Philosophy from the Pontifical Academy of St. Thomas Aquinas in 1899, the Doctorate in Theology from the University of St. Apollinaris in 1902, and Doctorate in Both Laws from the Archiepiscopal School at Naples in 1905. He is one of the few churchmen to hold the threefold degree of Doctorate in the Sacred Sciences.

After he completed his studies Father Cappellino served as Professor of Theology and Italian Literature at the Seminary of Patti, near Messina, Italy. Coming to this country, he was made Pastor of St. Anthony's Church in Rochester, New York, teaching at the same time at St. Andrew's Preparatory Seminary in the same city. On Rosary Sunday in 1915 Father resigned his post as Pastor to enter the Dominican Order and received the



THE REVEREND CROCE IGNATIUS CAPPELLINO, O.P.



habit at St. Joseph's Priory, Somerset, Ohio, on the Feast of the Immaculate Conception in 1915.

During his years as a Dominican Father Cappellino has filled many offices. He has served as Professor of Theology and Philosophy in the Studia of the Province of St. Joseph's and has done a considerable amount of parish work, especially among the Italian speaking Americans. Father also played a part in the formation of the National Catholic Welfare Conference.

For the last five years Father Cappellino has been stationed at St. Rose where he has spent much time writing on Theology and Church History. To a true Son of Dominic who has served God and his Order well *Dominicana* offers most sincere congratulations.

✠ FATHER LEO PETER CRAIG, O.P. ✠

Captain Craig, a chaplain serving with the 99th Field Artillery Battalion in Korea, was killed by a land mine in that country on April 5th.

Father Craig was born in Everett, Massachusetts on October 27th, 1913, and received his early education at Nicholas School in Everett and St. Mary's School in Providence, R. I., He was graduated from La Salle Academy in Providence in 1931 and received his Baccalaureate of Arts from Providence College in 1935. In August of that same year he entered the Dominican Novitiate at St. Rose Priory in Springfield, Kentucky, making his profession at that same convent a year later. Having completed his philosophical and theological studies, Father Craig was ordained in the chapel at the Dominican House of Studies, Washington, D. C., on May 21st, 1942, by Bishop Eugene McGuinness, then Ordinary of the diocese of Raleigh, N. C. After ordination Father Craig was assigned to Aquinas College in Columbus, Ohio, where he taught until his enlistment in the army in May, 1949.

As he was vesting for Mass on April 5th, word reached him that a soldier had been injured by a land mine about a hundred yards away. Father immediately removed his vestments and hurried to the wounded man with his stole and holy oils. But a short time before he had warned two war correspondents to keep away from the area, which had been mined by retreating Communist troops. The executive officer of his battalion warned him to stay out of the area where the mine had just exploded. "I believe that I'm needed there and I'd better go through," was Father Craig's answer.

He reached the wounded man and had been with him for a few minutes when one of the others who had come to help stepped on a second mine which exploded, killing eight men and wounding nine others. Father Craig was killed immediately.

Brig. Gen. John H. Hinds, First Cavalry Artillery Commander paid sterling tribute to Father Craig: "A very, very fine man. We have heard nothing but the finest things about him at all times. He was ministering to the wounded at the time of his death and died in the performance of his duty." Father Craig had been recommended for the Silver Star.

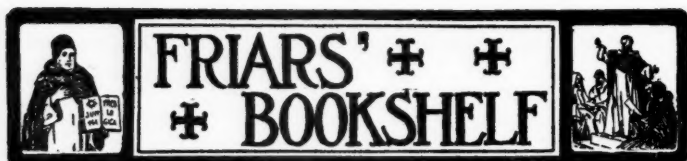
On April 6th Lieut. Col. Harold O. Prudell, chaplain with the

First Cavalry Division, read the prayers for the dead over the body. The body was then transported to the United Nations Cemetery at Tang Gok, near Pusan, where burial took place. A Requiem Mass was offered and the Most Rev. Paul Ro, Bishop of Seoul, gave the final absolution.

On April 23rd, a Solemn Mass of Requiem was offered for Father Craig in the Church of St. Vincent Ferrer in New York. Rev. William J. Dillon, O.P., celebrated the Mass assisted by Rev. John J. Ryan, O.P., as Deacon and Rev. Philip L. McQuillan, O.P., as Subdeacon. Fathers Dillon and Ryan are classmates of the deceased. His Eminence Francis Cardinal Spellman was present in the sanctuary as was His Excellency Bishop Griffiths, Military Ordinariate. Besides about a hundred Dominicans, there were delegations of Franciscans, Redemptorists, and Fathers of the Sacred Hearts present. Father Craig's brother Rev. Lawrence Craig is serving with the Fathers of the Sacred Hearts in Japan.

At 7:00 P.M. on Wednesday, April 25th, a Solemn Mass of Requiem was celebrated in St. Martin's Chapel, Fort Belvoir, Va. Lieut. Col. James Murphy was celebrant, Capt. John J. McHugh, Deacon, and Lieut. Gregory R. Ratte, Subdeacon. The Rev. W. C. Burke, O.P., of the Dominican House of Studies, Washington, D. C., delivered the eulogy. The Rt. Rev. L. A. Motry, Dean of the School of Canon Law at Catholic University, and the Rt. Rev. E. L. Stevens, V.F., pastor of St. Mary's Church, Alexandria, Va., were seated in the sanctuary.

To Father Craig's father, his brothers and sister, relatives, and friends, *Dominicana* offers the most sincere expression of sympathy. May his soul rest in peace.



**The High Green Hill.** By Father Gerald Vann, O.P. New York, Sheed and Ward, 1951. pp. 136. \$2.25.

This book, the latest of Father Vann's to be published in this country, is "a collection of independent papers," having, however, according to the author, a certain unity in that they all deal with the Christian life. Not only is this true, but more can be said, for no one of the papers remains long away from explicit treatment of charity or its conditions and effects.

Readers acquainted with Father Vann have come to expect sound theology in a light, winning style. Whether the subject is the nature of the Mass, or the value of confession, or an exegesis of some verses of the Scriptures, this combination of strength and grace is never wanting. It is the fruit of the faithful adherence to the teaching of St. Thomas and the self-accommodating charity, making itself all things to all men, which have always distinctively marked the writings of this English Dominican.

There are fifteen papers in all, ranging from the fairly lengthy VIIth, "Man's Response to the Trinity" and XIIIth, "The Sacrifice of the Mass," to the briefer exhortations to self-abandonment, "Launch Out Into the Deep," and to the spiritual life, "The High Green Hill," from which the whole collection takes its name. Some of the papers are more personal, as "Confession and Health of Soul," others, as "The Apostolate of Satan" and "The Making of Art and the Praise of God," have a broader sweep; all are of one high quality.

There are many books that thoroughly cover theology and the spiritual life but often in a heavy-handed way. This is one of the books that brings theology back to life. M.M.S.

**The Gifts of the Holy Ghost.** By John of St. Thomas. Translated by Dominic Hughes, O.P. New York, Sheed and Ward, 1951. pp. vii, 293, with indices. \$3.75.

In his foreword to this book, Father Walter Farrell, O.P., notes that "The 'hard matters of mysticism' are the subject matter of this book, where John of St. Thomas treats them, not as a mystic, but as



a scholar of his times should. Both the approval of the mystics and the scholarly attack are pertinent to our time." This classic treatise on the Gifts is presented to the world at a time when war rages in many parts of the globe, while threats of war hang heavy over the face of the earth. Significantly, it was written while the author was chaplain of the Spanish forces in Catalonia, in 1674.

Yet the Divine movement effected through the Gifts is an impulse of peace and of love, not of war, hatred, bloodshed. For man is a pilgrim, on a road to be travelled. The virtues enable him to get along it, in a principally human manner. The Gifts enter in to elevate the will and intellect of man to easy mobility by the Holy Spirit. St. Thomas' principle is immediately evident in daily experience: Whatever is moved must be proportionate to its mover and the perfection of the mobile being as such consists in a disposition whereby it is disposed to be well moved by its mover. (I-IIae, q. 68, art. 1) By Faith and Charity man can know and love God. Man needs to be moved by God, and in a Divine way, to know and love Him perfectly. God in His goodness carries man forward to the Divine good by infusing into man's soul supernatural habits, called Gifts of the Holy Ghost. Briefly, the Gifts may be regarded as special expeditors in the economy of grace, as surpassingly efficient motivators in the working out of man's salvation.

The tract *De Donis Spiritus Sancti* is part of the monumental *Cursus Theologicus* of John of St. Thomas, who has been called the greatest of Post-Renaissance Dominican theologians. It comprises a commentary on q. 68 of the I-IIae of the *Summa*, with special consideration given each of the Gifts in turn. This treatise is hard going: we are faced with the epitome of rigid theological reasoning, which demands both an extensive background in philosophy and an adequate grasp of theological doctrine and method. However, for those who can take strong meat, here is a nourishing dish indeed.

The translation and editing of the text is first-rate. Father Hughes has prefaced the work with a splendid historical introduction, while Father James Egan, O.P., has provided the necessary theological introduction. There are three indices; it may be observed that the General Index is the finest this reviewer has seen in any book of recent publication. We must thank and congratulate the publishers for this latest contribution to Thomistic studies. J.P.R.

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**St. Patrick's Summer.** By Marigold Hunt. New York, Sheed and Ward, 1950. pp. 273. \$2.50.

Here is a new adventure in religious story-telling in which the

Saints come to life to teach twentieth-century children that their Faith can be far more interesting and exciting than they suspect. It is the story of a young boy and girl, living in the English country-side, who learn their catechism from St. Patrick who comes to visit them at frequent intervals. His place is taken by others such as Abraham, Eve and St. Cecilia. Each in turn instructs the children in the truths of the Faith and unfolds the beauty and enchantment of the Old Testament beginning with creation and following through with the Israelites' journey to the promised land. Other characters come on the scene also to teach them about the Mass and the persecutions that took place in England in former days.

There are two main features about this book which raise it above the ordinary run of children's story-books. One is the fact that the author, who appears to have an excellent grasp of Christian truth, does not hesitate to explain even the most sublime articles of the Faith, such as the Trinity. Secondly she has adopted a manner of exposition that the educators would call Socratic. That is, instead of the two children merely being exposed to the story-telling, they take an active part in the unfolding of the divine mysteries with their innate curiosity and simplicity. She has connected the narrative by an interesting plot which will delight youthful listeners. All of which contributes to making this an excellent book for instructing youngsters and at the same time showing them that such a thing can be very enjoyable.

M.C.

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**The Faith of the Roman Church.** By C. C. Martindale, S.J. New York, Sheed and Ward, 1951. pp. x, 133. \$2.50.

Those who are acquainted with Father Martindale's writings will welcome the republication of this book. First published in 1927, its message is even more vital now than it was then. It brings the Catholic Church into sharp relief against the background of modern human dereliction and chaos whose existence no thoughtful person will deny.

Today's dialectical materialism and progressive hypothetical relativism leave in confusion the question of man's origin, and show him no goal but a so-called "progress" and "development." In this moral and intellectual wilderness the Church remains the one point of reference for every true course of life. She is the guardian of the doctrine of man's beginnings, the champion of man's dignity and the custodian of the means to man's final goal.

The word *faith*, as used in the title, applies both to the teachings of the Church and to the devoted adherence to them by the faithful.

The remarkably thorough treatment of this subject begins with the foundations of belief as they are found in the nature of God and man and God's revelations made to man. Then follows the exposition of Catholic doctrine. The two remaining parts deal with the Church in history and the Church in the world. Throughout the work the author proceeds in a logical, very readable manner that is stimulating and refreshing.

While the book is to be recommended to all Catholics who wish to know more of their faith and strengthen it, it is also especially ideal for non-Catholics who are sincerely seeking a true answer to the problem of human living.

L.S.

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**St. Paul's Gospel.** By Ronald Knox. New York, Sheed and Ward, 1950. pp. 72. \$1.50.

This is a curious little book. The purpose is clear enough—to see what we know of Christ just from St. Paul, abstracting from the Gospels. The conclusions, too, on the whole, are evident. It is the ordering of the rest of the material in the book that will cause difficulty for the reader. This will include etymologies, history, and even startling exegesis, such as the statement that in 1 Tim. 2, 15, “almost certainly, our Lady’s childbearing is meant.”

As to the Pauline approach, Msgr. Knox holds that the vision of Christ pervaded everything that St. Paul did. With reference to the Old Testament, St. Paul considers the Old Testament always and only in relation to the New, and almost all episodes reach right down to us. Christ’s Divinity is taken for granted, it always crops up “whether he means it or not.” (In this chapter Msgr. Knox does not mention Eph. 5, 2, as he did in his previous work on the Sunday Epistles.) Did St. Paul consider the Incarnation of Atonement more important? Msgr. Knox digresses, and concludes with an ambiguous paraphrase of Gal. 2, 20. St. Paul considers the Mystical Body under three metaphors—the Bride of Christ, the Building of which Christ is the corner stone, and the Body of Christ. A good part of the last chapter, on the Risen Life of the Christian, is devoted to etymology.

The whole book will demand a slow and careful reading in order to fathom his conclusions, and the result will not be too satisfying. However, the treatise on the authorship of the Epistle to the Hebrews, and the problem of why in many places St. Paul does not propose Christ as an exemplar, are good.

This was originally a series of Lenten conferences delivered a year ago in London. Considered as sermons, even dogmatic sermons,

there is not enough of an appeal to the will. It seems best to classify this as a theology of St. Paul, and a very general one at that.

M.J.D.

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**A Philosophy of Form.** By E. I. Watkin. New York, Sheed and Ward, 1951. pp. xxviii, 442, with index. \$6.00.

This is a reprint of a book first published thirteen years ago. Edward Watkin is a Catholic philosopher of singular profundity and originality. The publisher, Mr. Frank Sheed, at one time held high hopes for the intellectual inventiveness and productivity of the author. The present work sets out the latter's philosophy of being, life and God in much detail. Connections with, and divergences from other systems are pointed out, and one is, to say the least, surprised by the radical departure in doctrine and boldness of pursuit evidenced throughout. The quality of originality, of hard, almost fierce development of outlook and decision pervades the entire book. One must reckon Watkin a sincere, thoughtful philosopher, even if other considerations force one to disagree with his philosophy.

The outstanding defect of the book is confusion. This lack of orderliness and precision results, I think, from the intellectual abandon to which the author has evidently given his thought. There is hardly a single page wherein some statement or paragraph may not be qualified or denied outright. Watkin pays lip service once or twice to the genius of St. Thomas Aquinas, and then proceeds regularly to contradict or attempt to improve on the doctrine of the Church's Common Doctor. The author is certainly not a dilettante, but his interests, his personal tastes and half-formed impressions have led him, unfortunately, to neglect a number of fundamental truths and problems in philosophy, while pouring out in lengthy verbiage his views of other less basic questions. Terminology here is atrociously vague and inconsistent; it descends at times to a wallowing in words and phrases borrowed from current physics, and poorly applied to essentially immaterial realities. The use of the word "energy" is everywhere annoying and unsubstantiated. Watkin would have done well to throw out his apparent passion for original, "worked out" synthesis, and mastered—or even understood—the settled, certain doctrines of St. Thomas. For this reviewer, the publisher's blurb is a condensed indictment, not a recommendation: "at one moment identical with Thomism, at another tantalizingly different: Aristotelian without idolatry, Platonist where it chooses, but obviously a true synthesis, and not a patchwork." Nor is it "genuine scholasticism"; it is (we must suppose this at least) genuine

Watkinism, which is something *toto coelo* different. The author has done quite a bit of examining; but not enough. His outlook on life, on the spiritual and its primacy over the material, is devotedly Catholic. But five hundred pages of jungle maze and mixed up circle-dodging is too much. No busy truth-seeker has the time nor the right to look at reality through E. I. Watkin's personally-ground stereoscope.

J.P.R.

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**Beyond Humanism.** By John Julius Ryan. New York, Sheed and Ward, 1950. pp. 193. \$3.00.

Mr. Ryan in this recent work presents to the Catholic educators of America his ideals of education in our Catholic colleges. The author is certainly equipped to speak on this subject, since for the past five years he has been a lecturer and writer on education, as well as General Advisor to the College Workshop of Catholic University. Prior to this he taught in various Catholic colleges.

The reason for this work is the fact that the distinctive features of Catholic education, whereby it differs from its secular counterpart, should be far more distinctive than they are; "I cannot help thinking that most of the classes in these subjects which I have had occasion to visit . . . have differed from similar classes in non-Catholic colleges only by being preceded and followed by a prayer." (p. 5)

Having stated the problem, Mr. Ryan then presents his solutions, which if accepted and put into practice, will tend to make our Catholic colleges more Catholic. Localizing the problem to the college level is certainly an imperfection in this book, for when we set out to solve a difficulty we must realize the full extent of that difficulty, and certainly, many of the situations which he presents as demanding reform exist in our elementary and secondary schools as well. It is true that the problem is more apparent in our colleges, but we cannot close our eyes to its existence elsewhere in our school system. Despite this imperfection, many of Mr. Ryan's ideas are very sound. Yet, others certainly could not be realized in the four year period allotted to the college student.

At times the author's style is facile and clear, at other times arduous and obscure. This could be the result of a lack of precision in terminology, as is evident when he speaks of the intellectual virtues of wisdom, science, and art (pp. 71-84), and especially when he considers the lay priesthood of the Mystical Body (pp. 46-60). Here, his loose terminology easily lends itself to an over-estimate of the

importance of this priesthood relative to the Sacramental Priesthood of Christ.

Despite these imperfections, *Beyond Humanism* is a book to be read and studied by every Catholic educator in America. Though they may not agree with all the ideas of the author, they will certainly find much food for thought within the covers of this volume. Moreover, they are sure to obtain many answers to the problem of how Catholic education is to be made more and more Catholic while yet existing in a world immersed in materialism.

T.K.

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**Our Happy Lot.** By Aurelio Espinosa Polit, S.J. Translated by William J. Young, S.J. St. Louis, Mo., B. Herder Book Co., 1951. pp. xi, 245. \$3.50.

Here we have a consideration based on Sacred Scripture of various aspects of the vocation to the religious life. It is an eminently readable book, but this should not be understood as an unqualified recommendation.

In his preface the author warns that he makes no pretense to a scientific explanation of the texts he takes from Scripture. What he does throughout is to take the literal sense in its historical setting and then launch out into an accommodated sense. His approach, therefore, is devotional rather than technical.

Every vocation is different. There is the mysterious element in each one. Yet for all this there are certain fundamental principles that are common to all, and it is with these principles that the author deals.

He considers, accordingly, the divine election of each chosen soul, using the beautiful text of St. Paul: "And then He who has set me apart from the day of my birth, and called me by His grace, saw fit to make His Son known in me, so that I could preach His gospel among the Gentiles." (Gal. 1: 15, 16) This chapter is the best-conceived and most tightly-knit in the book.

In following chapters Fr. Polit considers the security of the soul who freely submits to his vocation. "... such is our happy lot, we are of those sheep of His of whom the Divine Shepherd said that no one could tear them out of His hand." Throughout, the holy texts are allowed to carry the weight of the argument: the reward of fidelity, using Matt. 19: 29, the "hundredfold" verse; the need for confidence in spite of personal deficiencies, because "I am with thee" (Jer. 1: 8); the promise of persecution and the glory of it; the dependence of the apostle upon Christ and his sterility apart from Christ. The author says, "This book is based entirely on faith, and was written only for

those who have faith; for others it makes no sense. It introduces no discussion or argumentation, it does not attempt to convince anyone who is not already convinced. It is a simple exposition of ideas which have been pondered over in the silence of contemplation . . . not arranged in scholastic order . . . but just as they have been transmitted to us by God in the freshness and simplicity of Holy Scripture."

In exposing the wealth of the Scriptures, Fr. Polit's own pen frequently outdistances his thought. He has, moreover, the most unhappy habit of giving you something with one phrase, taking it right back with the next. The reader sometimes feels that the writer has not really penetrated to the subject and predicate of his thought, and hence is indifferent to the matter of emphasis and subordination in any one sentence. The truth is that he writes very loosely, being content to sketch impressions rather than to chisel out precise formalities. Since the book makes no claim to scientific precision, we do not criticize this, but merely note it in passing.

The last section of the book is devoted to brief summaries of all the ideas treated in the earlier exposition, together with the texts used. Here there is no rhetoric, and the thought comes through clearly and vigorously.

P.G.

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**Art and Beauty.** By Maurice De Wulf. Translated by Sister Mary Gonzaga Udell, O.P. St. Louis, Mo., B. Herder Book Co., 1950. pp. vii, 213. \$3.00.

The Schoolmen composed no special treatise with the title "Philosophy of Art." The need for such a treatise has become increasingly evident since Jacques Maritain's first mention of it in his *Art and Scholasticism* in 1923.

At that time the German Idealists had well begun to develop their subjective theories of esthetics. With revolutions in art as in every other field and with no sound philosophies to guide them, a complete state of confusion and general decadence was reached, the fruit of which we are still reaping. This state of affairs, denying the world the blessing of a flourishing art, caused scholastic philosophers to look into their systems for the bases of a diagnosis and cure of the disorders. Maurice De Wulf, amid his monumental works on the history of medieval culture and philosophy at the end of World War I, developed the thoughts contained in *Art and Beauty*, if not as a complete exposition of a Scholastic Esthetics, at least as a response to the errors of other theories with ample indication of the solutions to esthetic problems in Scholastic Philosophy. *Art and Beauty*, in its revised form,

leaves little to be desired on either the negative or positive side.

The author begins by orientating the reader with a general notion of the fine arts and the essential characteristics of any philosophy of art. Respecting the integrity of human knowledge, i.e. the subalternation of the sciences, he indicates the place of Metaphysics, Psychology and Ethics in the formation of such a philosophy, at the same time insisting that sufficient attention must be given to an inductive consideration of the products of art themselves and the effects they produce in us.

It is in the harmony of the deduction from higher philosophical principle and the inductive consideration of the world's greatest works of art that the formal perfection of the book consists. By using his thorough knowledge of scholastic philosophy and his cosmopolitan familiarity with the classical works of art, De Wulf takes the reader by the hand and leads him up the stairs of his philosophy of art. He takes his first step with the advice of Aristotle: that all things be understood through their causes. With Logic, Metaphysics and the rest of philosophy as his aides, he discusses the artist and his inspiration (the efficient cause), artistic beauty and order (the formal cause), and artistic purpose (the intrinsic and extrinsic final causes).

The long climb is eased along the way by a delightful chapter on the beauty of nature and it is terminated with a general consideration of the great artistic epic, the Thirteenth Century, when both Philosophy and Art were most vigorous.

*Art and Beauty* will bring to the intellectual world a new realization of some most fundamental truths: that art is intellectual; that beauty has its objective and subjective elements; that since the artist is a man, he and his art are subject to the laws of human conduct, i.e. morality. It will appeal to many who seek only an introduction to the meaning of art also, principally because of its simple didactic style, abounding in definitions, divisions and examples.

Sister Mary Gonzaga Udell is to be congratulated and thanked for making this valuable work available to English readers in such a smooth translation. And, incidentally, the same debt of gratitude might here be paid to all those Religious Women who have as a class been conspicuous as the translators of many important philosophical, theological and spiritual works, which otherwise would be out of our reach entirely. It is a humble but important task, and some day these scholarly, patient and devoted women will be duly recognized for their contribution to our present Catholic renaissance. W.P.H.



**The Cross of God and The Love of Jesus**, Vol. II. By Father Reginald Garrigou-Lagrangé, O.P. Translated by Sister Jeanne Marie, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. 448. \$6.00.

Latest on the steadily lengthening list of the translations of the books of Father Garrigou-Lagrangé is this second volume of *The Love of God and the Cross of Jesus*. Published three years after the appearance of the translation of the first volume, it completes the summary of the theologian's doctrine on the spiritual life, a summary paralleling in content the doctrine presented in *The Three Ages of the Spiritual Life*, but offering it now in a much more simple and direct manner, shaped for the use of spiritual directors and interior souls, and largely omitting the analyses and controversies that make the *Three Ages* a work as much scientific as devotional. This book presupposes a docile reader, a reader primarily interested in meditating on the Mysteries of Faith with a certain simple eagerness. It aims at teaching and exhortation rather than argument. In it the deepest spiritual truths are exposed in a most clear and kindly manner.

There are three major divisions of the book: The Crosses of the Senses, the Crosses of the Soul and the Life of Union through Jesus and Mary. In the first part, the author shows the four principal ends of the crosses of the senses, after which he treats of them both psychologically and theologically. Throughout the book his doctrine is drawn almost entirely from the principles of St. Thomas and St. John of the Cross, and often illustrated with the words of St. Teresa of Avila. After laying down certain rules for practical guidance, he discusses more deeply both the trials of this period of the spiritual life, especially the temptations against chastity and fortitude, and the great and desirable results. This section concludes with an account of the union with God that ordinarily follows these purifications—a union, he says, not uncommonly given to beginners.

The second part, on the crosses of the soul, deals with the harder trials of more advanced souls, again teaching the need of these trials and giving their psychological and theological explanations. The trials treated here are particularly those against faith, hope and charity. The account never ceases to be at once profound and practical, solidly based on the Holy Scriptures and the canonized Doctors of the Church. The final chapter in this part describes various states of soul more or less similar to passive purifications.

While the first two parts of the book are largely concerned with a study of the activity and suffering of the soul advancing towards God, that is, with a more subjective consideration of the spiritual life,

the last part treats more directly of the goal itself, first of all, with the indwelling of the Blessed Trinity in the purified soul. Then the Priesthood of Christ, the Kingship of Christ and Christ as the Exemplar of free wills are treated from the point of view of this life of union with God, and two chapters are added to speak of the roles of Mary and Joseph. Preceding these is a study of the principles of the Apostolic life, considered as the overflow of the contemplative life, and also a study of the spirituality of St. Alphonsus Liguori, in a quasi digression, to show that his teaching is essentially one with that of St. Thomas and St. John of the Cross. There is, in addition, a study of the Sacrifice of the Mass with particular reference to the nature of the sacrifice performed. The book concludes with meditations on the Way of the Cross according to St. Thomas and meditations on the Mysteries of the Rosary.

This work of Father Garrigou-Lagrange is thorough, profound, simple and solid, and deeply moving, deserving of unqualified praise in every respect.

M.M.S.

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**Religious Life and Spirit.** By Rev. Ignaz Watterott, O.M.I. Translated by Rev. A. Simon, O.M.I. St. Louis, Missouri, B. Herder Book Co. pp. viii, 408. \$6.00.

The realization of the urgent need among religious, especially women, for the periodical exposition of the living word of God impelled both the author and his translator to compile the present edition of *Religious Life and Spirit*. The author, working on the tried and proven principle that wherever the living word of God is seldom preached, both the light of religious truths becomes dim and the zeal for good grows cold (p. iii), collected and edited forty conferences which constitute the forty chapters of this book. The original work, entitled *Ordensleben und Ordensgeist*, was first published in Freiburg, Germany. Like the author, the translator gave these conferences to various communities of religious women. The energetic response to their direction and encouragement resulted in this translation.

*Religious Life and Spirit* is written in a warm and moving style. Fr. Watterott's own experience in the religious life, together with his understanding use of the directive principles of such masters of spiritual guidance as St. John of the Cross, St. Theresa, St. Francis de Sales and St. Alphonsus Liguori lends authority to these conferences. His adherence to the principles of St. Thomas Aquinas in several important places is not to be overlooked in the criticism of the merits of this work.

As stated by the author in his preface, this work was compiled with a twofold purpose in mind. Its first end is to make the work of preparing similar conferences easier. The clerical reader will be quick to agree that this first purpose has been attained. Secondly, it seeks to provide a good, sound source of spiritual reading for those religious who are unable to attend spiritual conferences.

In translating the original German, Fr. A. Simon, O.M.I., has used language which renders the many lofty ideas most intelligible to everyone. To all communities of religious, men and women, *Religious Life and Spirit* is unconditionally recommended for both public and private spiritual reading.

E.G.F.

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**Immortal Fire.** By Sister Mary Just, O.P. St. Louis, Mo., B. Herder Book Co., 1951. pp. 598 with index.

To set out to compress in one volume the history of the missionary greats from St. Paul to the twentieth century apostle is indeed a bold and ambitious venture. The mere attempt is enough to win praise from the critic, and if the results of the attempt are somewhat faulty, then it behooves him to be lenient in his judgment. In eighteen chapters Sister Mary Just of Maryknoll considers the work, trials, and success of men and women who dedicated their lives to the spread of the Gospel of Christ throughout the entire world. The work is singularly complete, and, as a matter of fact, it is difficult to imagine how the author could have said more about her subjects. That, perhaps is just the trouble.

The historian, and especially the popular historian, more than any other type of author must be rigidly selective in his writing. He must not fail to give a complete picture of his subject, but he must avoid prolixity at all costs. The "biographical historian" must not pass over the times, the environment, and the cultural influences contemporaneous with his subject. But he must always keep in mind the fact that he is writing about a man and not about an era. In a very real sense "The man's the thing." To him all else must be rigidly subordinated as necessary but incidental.

Now it cannot be denied that in her chapters on the evangelization of England and the North American martyrs, Sister Mary has been painstakingly selective. These two chapters in the opinion of this reviewer, are the finest in the entire work. Unfortunately, however, this quality is not preserved throughout the remainder of the book. The section on St. Francis Xavier, for example, is far too detailed.

In a work of such broad scope some defects and oversights are,

I suppose, inevitable. For example, on page 276 the author mentions some of the more significant theologians who were present at the Council of Trent and passes over completely Dominic and Pedro Soto, both Dominicans, who played such an important part at the Council. The former, as a matter of fact, was the imperial theologian of Charles V. Also on page 169 we find the following: "The Dominicans . . . were especially qualified for work in cities and towns because of their ideal of poverty, their great mobility, and their freedom of action." Actually, the *raison d'être* for the establishment of the Friars Preachers in the larger cities was to be near the large universities, which, by reason of the intellectual character of their vocation, they were so well prepared to serve. Similarly, in speaking of the spread of the Faith in Indo-China the author makes no mention of the prominent part played by the Dominicans in that country.

While it is true that the faults we have mentioned (together, we might add, with many seemingly un-necessary footnotes) do have a detrimental effect on the book, still we cannot consider *Immortal Fire* as an insignificant contribution to missiology. But it is not the monumental work that its widely circulated advertisements led us to think.

J.F.C.

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**God, Man, and Satan.** By Bernard J. Kelly, C.S.Sp. Westminster, Md., Newman Press. pp. 102. \$2.00.

"A temptation disclosed is half overcome." This pithy expression of St. Philip Neri might well be changed a little to express the message of Fr. Kelly's latest book, *God, Man, and Satan*. For truly, the devil disclosed is also half overcome. Publicity is the bane of his deceitful existence. If the Christian but knows him as the restless enemy of God, he cannot help but beg God's grace to keep the beast at bay. If, in addition, he sees him in all those things that bespeak his foul aims and logically traces his muddy footprints to all the evil and wickedness of the world, Christian wisdom and fortitude will expose the now hidden corruption and with heavenly help will cast it down into the fires from whence it came.

Fr. Kelly's essay, is not a lurid tale about a real bogey man. It is a methodical analysis of Satan's rôle in the scheme of things. For a greater part of the work, Fr. Kelly comments upon the presence and influence of Satan in various incidents of both the Old and New Testaments. For this very reason alone, the book merits for itself a place in the hands of every Christian. For certainly a new perspective towards these inspired books is clearly offered.

In the field of hygiene, the motto proffered as indicative of the first step to success in the combat with disease is: "Know your enemy." It would be well for all Christians who should be interested in their spiritual health to adopt the very same motto. The book, *God, Man, and Satan* provides that necessary knowledge. It gives the devil his just due; it shows up Satan for what he really is . . . the enemy of God and man.

E.G.F.

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**Treatise on Preaching.** By Humbert of Romans. Translated by the Dominican Students of the Province of St. Joseph. Edited by Walter M. Conlon, O.P. Westminster, Md., Newman Press, 1951. pp. 160. \$2.50.

As the editor states in his preface, this little book, composed in the thirteenth century by the fifth Master General of the Dominican Order, is a work more fundamental than most books on preaching. Unlike compilations of sermons or works dealing with the mechanics of good speech, this treatise concerns itself with the very office of preaching: its excellence, necessity, prerequisites and effects. Coming as it does at a time when the appreciation for preaching, both as to its necessity and effectiveness, is perhaps not what it should be, this work deserves a place in the library of every priest and also, of every cleric who intends some day to exercise this Apostolic office. In it, every aspect of preaching is set forth in such a manner as to preclude any doubt of its importance in the Divine plan of Salvation.

It is difficult to point out any one salient feature of this work, for the whole is a marvelous presentation of the traditional Dominican view of the excellence of preaching. Written by a man deeply spiritual himself, it maintains itself on a high spiritual plane throughout. Good preaching, according to Humbert, is an ideal to which very few attain; and yet, he so completely convinces by his arguments for its urgency, that the reader is fired with a zeal to prepare himself so as to attain that lofty height as a worthy messenger of God.

Humbert's consideration of the excellence of preaching is based on its Apostolic origin, its proximity to the angelic office, and its "divinity": ". . . for the Son of God became man precisely to hold it." As for its necessity, both the Old and New Testaments are replete with examples of God's insistence that His word be preached to those who stood in need of enlightenment; Humbert uses them all. In addition, his section on "The Harmful Effects of Omitting to Preach or of Refusing to Listen" offers adequate proof from everyday life, if such proof is necessary. Other chapters treat of the lofty ideals which

should motivate the preacher, the preacher's role as confessor, practical suggestions on the composition and length of sermons, and admonitions to the preacher himself to make his own life a sermon—to set an example of sanctity lest in contradicting his words by his personal conduct, his ministry remain fruitless. These and many other topics make the book a value to all preachers.

The translation is ably done, although here and there a few unwieldy phrases exist from too literal a rendering of the text. However, these Latinisms help to preserve the medieval tone of the work, and therefore, were perhaps intended.

D.B.C.

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**A Saint in Hyde Park.** By E. A. Sideman. Westminster, Md., Newman Press, 1950. pp. 159. \$2.00.

Once one has reassured himself that this book does not have our late President as its subject matter the reading becomes less curious and more worthwhile. *A Saint in Hyde Park* is not a satire! Our New Hyde Park in New York is not the setting for this story; rather is it England's famed Hyde Park—and particularly its Orator's Corner, Marble Arch. This open-air forum in London's Park is but the backdrop for one of its most distinguished and popular speakers: Father Vincent McNabb. Father McNabb, the famous English Dominican who was born in County Down, Ireland and who brought such renown and spirit to the active Catholic Evidence Guild previous to his death in June 1943 steps into the reader's room, introduces himself, gives instructions, and completely wins one's confidence and admiration. As he did in life, so he continues to do now through the pages of this book.

Without presumption it can be readily assumed that this introductory work of Mr. Sideman (a consistent non-Catholic heckler of Father Vincent for twenty five years!) is but the prelude to more numerous and more extensive studies on this saintly Dominican.

Dead less than a decade, Father Vincent, as he was called by all, already has assumed the air of a tradition or legend—an astonishingly healthy spiritual one at that. One might have feared that his idiosyncrasies and the growing fables concerning them would have obscured his supernatural qualities for years to come, as so often happens. This has not happened as *A Saint in Hyde Park* well attests. As in life, so now. In life Father Vincent was (to use an expressive vulgarism) a natural "character." He was a "great, lovable and unique personality." His ever-worn habit, his boots and haversack, his repartee, his sheer genius on and off the platform have not obscured

the gifted theologian, the absorbing preacher, the saintly religious that was Father Vincent.

As Father Bernard Delaney writes in his Epilogue, Mr. Siderman proves himself a serious and remarkable listener at Marble Arch. These collected anecdotes, charming tales, and moving utterances of the Dominican preacher are not apocryphal—they are a true picture of Father Vincent of Hyde Park fame. Necessarily then, it is a limited picture. This is the "platform personality." Yet enough of the requisites for a completed picture of the entire Father McNabb sparkle throughout the pages to make the reader impatient for a genuine biography of the man. Until such a time, surely Mr. Siderman's small book is a choice and most enlightening work on the beloved Father Vincent

R.J.G.

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**The Psychology of Sartre.** By Peter J. R. Dempsey, O.F.M.Cap. Westminster, Md., Newman Press, 1950. pp. viii, 174. \$3.00.

Since the works of J.-P. Sartre are on the Index of Forbidden Books, and because of the basic vagueness of his teaching, we welcome an orderly and exhaustive study of Sartrean psychology. Father Dempsey gives the schema of his book in the "Foreword": "In our exposition, which constitutes the first part of the essay, an attempt is made to set forth the chief sources from which the psychology of Sartre derives, the psychologists who influenced him, phenomenology and Existentialism. Then an account is given of Sartre's concept of the world and man, of liberty, existential psycho-analysis, knowledge, imagination and emotion. In the second part the occasional criticism in the marginal notes during the exposition are co-ordinated and completed, and an outline of a positive reply to the problems raised is formulated."

A great deal of credit is due the author both on account of his genius in ferreting out Sartre's teaching, and also for his orderly presentation of it. His criticism of Sartrean psychology is excellent. He traces the doctrine to its very roots and then refutes it from the standpoint of a Thomist.

The book should be of primary interest to teachers of History of Philosophy or of any other subject into whose sphere the psychology of M. Sartre might enter. Father Dempsey's book is lucid, authoritative and complete, and well worth the study to anyone interested in Existentialism or current philosophy and psychology.

A.J.P.

**Jesus In His Own Words.** Compiled by Harold Roper, S.J. Westminster, Md., Newman Press, 1951. pp. ix, 314. \$3.25.

The Chinese have an expression to the effect that one picture is worth ten thousand words. A complete picture of Christ is surely worth the myriad opinions about Him that stream from the presses today. Fr. Roper has given us that picture, presenting Christ in His own words and deeds. He has imitated the holy founder of the Society of Jesus, St. Ignatius, by compiling a life of Christ, as taken from the gospels. As should be expected, he has not erred in imitating his Jesuit prototype.

*Jesus In His Own Words* is just that. It is a faithful record of Christ's life on earth from His birth to His ascension, arranged chronologically. To one who has had difficulty in forming a clear notion of Christ's life because of the variations, repetitions and obscurities of the four gospels, this book will bring order and clarity. Yet that order and clarity are attained without replacing the golden words of the gospel with the tinsel imaginings of men. A new force is felt in the words of a particular evangelist as one sees them enforced by the differently colored, though substantially similar words of another sacred writer. The parables take on a new, live meaning when the picture words are explained according to the every-day meaning they held for Christ's listeners.

Fr. Roper has completely subordinated himself to the gospels. He uses for text the Westminster version of the Bible, which adds a certain freshness to the Vulgate phrases that perhaps slide a little too smoothly into, and by the same token, out of our ears. The commentaries do not hamper the movement. They are only so long as to make clear the setting, meaning and time of Christ's words or actions. The authorities employed are such notables as Fr. Lagrange, O.P., Fr. Prat and Fr. Lebreton of the Society of Jesus.

For spiritual reading this book is fine. It contains all the recorded words of Christ, without intrusions by the author. It gives one a whole picture of Christ. It is very suitable for purposes of meditation. It is Christ's life and words, both of which are preeminently inspirational. The life is presented in episodic fashion, so that one may make a given episode the matter for a given meditation. If you have a choice between the latest devotional diversion and this, choose this.

V.M.R.



**The True Story of Saint Bernadette.** By Henri Petitot, O.P. Westminster, Md., Newman Press, 1950. pp. viii, 195. \$2.50.

Strictly speaking, Father Petitot's work is not a biography of St. Bernadette in that it does not give a chronological account of all the various events and circumstances surrounding her from the day of her birth till her death. Rather in his own words, it describes "... her moral progress, step by step from the beginning, as closely as possible, as she rose to sanctity. . . ." since "... Bernadette . . . was obviously not a saint from childhood. . . ." For this reason the book will be more helpful than a mere biographical sketch. The essentials, imitable by everyone, are presented. More than this, the essentials are most apropos of the present times: moral martyrdom, humility, simplicity, fidelity to the ordinary duties of one's state in life, etc.

Father Petitot also quite sensibly rejects the course of action employed by many biographers — that of completely overlooking or substantially minimizing the defects and imperfections present in those who eventually have been raised to a high degree of sanctity. To thus create a mythical and unattainable exemplar is not his purpose. Bernadette, as we have seen, was not a saint from childhood; she had faults and tendencies of temperament which if uncontrolled would have prevented her from attaining the degree of sanctity which eventually was hers. The author examines all these and notes her progress in controlling them, as she was moulded by the hand of God.

The book, written by a theologian, is founded on the time-proven principles of Thomistic theology. It is recommended as a good investment.  
R.M.G.

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**In the Shadow of Peter.** By Fr. Henry B. Shaw. Paterson, New Jersey, St. Anthony Guild Press, 1950. pp. ix, 158. \$2.00.

*In the Shadow of Peter* is a book about the conversion of the author himself. Although Fr. Shaw is not well known as some of the more recent converts to the Church, his story is an interesting and illuminating one. He is a convert from the Episcopal Church and now a priest in this country. He had studied for the ministry in that church and had become deeply interested in the ideals of the Oxford Movement of the past century. He tried to apply the principles of the "high" church to his life, many of which were taken from the Catholic Church. But the more he tried the more clear it became to him that one could not have Catholicism without the Catholic Church. He at last took the final step and was received into the Church.

The earlier chapters of the book show the utter confusion of the

Protestant churches today. Private inspiration in the interpretation of the Scriptures has led to wide divergence in opinion which leaves many in disbelief, half believing or in utter confusion. For Fr. Shaw, his entrance into the Church was a liberation from the prison of private opinion to the freedom of the Faith. The complete lack of authority in the Protestant church and the Supreme God-given authority of the Church were principle motives for Fr. Shaw's conversion. This seems to be a common note in many conversions. In the supernatural realm of faith, the foundation of all truth and consequently of our whole lives, human reason is completely powerless. Only by authority, divine authority, can reason grasp the truths of faith and proceed to a better understanding of the reasons for our existence here in this world. The Church has that authority.

Fr. Shaw's book produces that effect common to many works of this type. It presents in a different light the Faith which most of us possess from childhood, and as a result, tend to take for granted. Thus, it is worth while reading for Catholics, born into the Church: in it they can catch a glimpse of the inestimable value of the jewel that is theirs.

J.A.F.

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**Peter and Paul, Apostles.** By Isidore O'Brien, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1950. pp. xviii, 432, with end-sheet map. \$3.50.

Readers who are acquainted with Fr. O'Brien's *Life of Christ* know what to expect here: a solid work. They will not be disappointed. It amounts to a brief commentary on the *Acts of the Apostles*, since he does not treat of the life of St. Peter before the Resurrection, nor the life of St. Paul after his first Roman captivity. If he did otherwise, he would then be writing more from his imagination than from recorded history. It is to Fr. O'Brien's credit that he has not indulged in the modern vice of filling in the blank spaces with his own fancy; more so where the subject is sacred history. This does not mean, however, that it is dull reading. Indeed, there are many excellently written passages.

After an introduction on the background of Roman, Greek and Jewish history and languages, he takes the reader through the whole of the *Acts*. He relies quite a bit, apparently, on the works of Fouard, and the commentary of Camerlynck and Vander Heeren. Several problems are considered in some detail, chiefly related to apologetics: primacy, hierarchy, private interpretation, as well as the communism of the Church of Jerusalem and the ecclesiastical status of the young

men of Antioch (*Acts* 13, 1-3). Other problems, textual and historical, are only briefly touched or else bypassed. This is an advantage for the average reader, to be sure, but will be disconcerting to advanced students.

The value of this otherwise excellent work could be enhanced by the inclusion of more and detailed maps. Typographical errors might be corrected, e.g., the time of Gamaliel's death (p. 416); the spelling of Philemon (p. 422). M.J.D.

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**Quest of Certainty.** By John A. Cass. Paterson, N. J., St. Anthony Guild Press, 1950. pp. 210. \$2.50.

Father Cass explains in his "Foreword" the purpose of this book: "To explore the basic evidence for the certainties of life, and perhaps find as Plato put it, some word of God which will most surely and safely carry us through." In this exploration, he leads the reader through the labyrinths of Greek, Hebraic and Christian cultures and philosophies, arriving at the existence of God as the foundation of certitude, and the coming of Christ as the fulfillment of all the philosophies of the world.

The book is written in a very pleasing style. It is basically metaphysical, yet not written for those who are trained in metaphysics. An unusual amount of erudition has gone into the writing of this book, and yet it is not dry or uninteresting; rather, it holds the reader's interest because of the precision and brevity of the author's expression. A.J.P.

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**Madame De Chantal.** By Rev. H. J. Heagney. New York, P. J. Kenedy & Sons, 1950. pp. 285. \$3.50.

In *Madame De Chantal*, Fr. Heagney has portrayed in simple and clear style, the progress of a soul toward perfect union with God. The soul is St. Jeanne Frances de Chantal, known as "The Perfect Lady," because of her graciousness and kindness to all. Fr. Heagney's work falls naturally into three sections as his pen follows St. Jeanne Frances through her life as wife and mother, widow and finally, nun. Thus, it is a biography of a woman who lived a full life. As a wife she tasted bitter sorrow when her husband was struck down in a hunting accident, leaving her with the care of four young children. As a widow Madame De Chantal suffered humiliation and insult from her father-in-law, the Baron de Chantal. But from these trials she emerged to become with St. Francis de Sales, co-foundress of the religious Order of the Visitation.

This book is based on the writings of three relatives of the saint: Madame de Sevigne, the Comte de Bussy-Rabutin, and Mere de Chaugy; thus, it bears the note of authenticity, with all the enchantment of historical fiction.

C.J.B.

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**Portrait of Saint Gemma, A Stigmatic.** By Sister Saint Michael, S.S.F.  
New York, N. Y., P. J. Kenedy & Sons, 1950. pp. xvii, 248, \$2.75.

*Portrait of Saint Gemma* is not a biography in the ordinary sense of the word. When the reader has finished the book, he knows little of St. Gemma's everyday life, family, or friends. But he will possess a wealth of information about her spiritual life and its development, for this is the spiritual biography of St. Gemma.

The interior life of any saint will keep a reader's interest if for no other reason than the extraordinary events which surround and accompany that life. St. Gemma is no exception. From her seventeenth year until her death at twenty-five, she grew by leaps and bounds in the love of God. Her short life was one of deep and continual communion with Our Lord, The Blessed Virgin, her Guardian Angel, and St. Gabriel of the Sorrowful Mother. Hardly a day passed without a visit from one of them. Nor was she without temptations from the devil; many nights the evil spirit tormented her for hours at a time. Through it all she was ever sustained by her love of God. To show her love more fully, St. Gemma desired above all things to become a member of the Passionist Order. Our Lord promised her this favor, but little did she realize that her desire would be fulfilled in that true order of Christ's Passion, as a Stigmatic.

Such a story as this would lose much of its force if it were told by a third person. Sr. Michael realized this and lets the saint tell her own story. We are given enough by the author to follow intelligently the different phases of St. Gemma's spiritual development. The actual telling is by St. Gemma as she related her growth in her diary written at the command of her confessor and in various letters to her confessors.

St. Gemma is still an unknown saint in America. Few realize that she died in 1903 and was canonized by Pope Pius XII in 1940. This book, because it does not deal directly with her life, may make the reader seek a biography of the saint. Yet, eventually he will find himself returning once again to St. Gemma's own portrait of her life.

J.L.

**St. Thomas Aquinas on Aristotle's Love and Friendship** (Ethics—Books VIII-IX). Translated by Pierre Conway, O.P. Providence, R. I., Providence College Press, 1951. pp. xvi, 132. Paper \$1.50; cloth \$2.50.

From the recently formed Providence College Press comes this admirable translation of St. Thomas' commentary on Aristotle's *Ethics*, Books VIII-IX. In his Introduction the translator remarks: "Man's whole pursuit of happiness is in a sense a pursuit of friendship, a pursuit of something more than himself, since he feels and knows that he is not complete alone. . . . Thus any discussion of happiness will involve a discussion of friendship as an integral part of happiness."

Having laid the foundation and, as it were, placed the discussion of friendship in its proper moral context, Father Conway proceeds to outline Aristotle's line of thought on the matter. The choice of subject should appeal to a broad section of readers, and thus serve as a significant introduction to a series of translations of the works of the Angelic Doctor.

The work of translation (both of Thomas' commentary and the text of Aristotle) is excellently achieved. Moreover, it is completed and enhanced by an Appendix of intelligent explanatory and illuminating notes. We welcome this presentation of the authentic doctrine of St. Thomas Aquinas and look forward to similar works in the future from the same Dominican press.  
J.P.R.

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**One in Mind, One in Heart, One in Affections.** Edited by the Rev. William R. Clark, O.P., Ph.D. Providence, R. I., Providence College Press, 1950. pp. 99. \$.50.

This excellent little work, though hardly longer than a good-sized pamphlet, contains a wealth of information and advice for married and engaged couples, and indeed for all those who want to approach marriage with intelligence and with moral rectitude. It has the advantage of great experience behind it, being the refinement of a series of courses on Courtship and Marriage given at Providence College and again at St. Pius Priory in Providence, R. I. The book is, in fact, a word-for-word account of the papers and discussions during the 1950 Lenten Series.

The form that is followed in presenting the material is very simple. There is first the main paper given by an expert in some field, then an actual account of the question-and-answer period, then a group of Questions for Review and Questions for

Discussion, these latter prepared as an aid to teaching.

The scope and extent of the articles is an admirable feature. The practical side of courtship and marriage has not been neglected, nor has it been so emphasized as to outweigh the material on the nature of marriage and its sacramental character. For example, there is a chapter on "Getting Acquainted" which brings out material on courtship and chastity; yet this follows a Chapter on "Getting Instructed" which discusses marriage as a Sacrament. There is a Chapter on Home Management by a Catholic couple, one on the Medical and Personal aspects of marriage (this is handled with a noteworthy combination of frankness and dignity) and a chapter on the Ceremonies and Contract of Marriage in which Civil Laws and Church Laws respecting marriage are discussed.

Although the pamphlet is less than 100 pages long, it is remarkable to note that it covers pertinent questions in every area where there is ignorance, prejudice, misunderstanding, lack of guidance. This little book is truly the fruit of experience, and in a field where experienced advisors are sorely needed. A great deal of credit should be given to Father Clark of Providence College who conducted the original lectures and then edited the book based upon them. Also, Fathers Dittoe and McKenna, two more Dominican priests from the same college, who were responsible for important chapters, and the anonymous Catholic doctor who wrote the chapter "Getting the Facts" should be highly commended. A valuable appendix includes the Nuptial Mass and Blessing, and Recommended Readings. D.R.

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**The Fathers of the Church**, A new Translation, Vol. 10. Tertullian's Apologetical Works and Minucius Felix's "Octavius," translated by Rudolph Arbesmann, O.S.A., Sister Emily Joseph Daly, C.S.J., and Edwin A. Quain, S.J. New York, Fathers of the Church, Inc., 1950. pp. 430 with special introductions, notes, bibliographies and index.

Christianity in the second and third centuries was the victim of violent persecutions which sought to strifle it at the very outset of its rapid growth. To justify their actions, these pagan persecutors concocted every type of accusation in the hope of annihilating the Church. But these false charges were not to go unanswered. The Church had its defenders, its apologists, whose task it was to counteract these calumnies of the pagans. Numbered among these apologists are Tertullian and Minucius Felix.

This volume, the tenth in a series of translations of the

works of the Fathers of the Church, contains a few of the apologetical works of Tertullian and Minucius Felix. Three of Tertullian's five apologetical works are presented: *His Apology*, *The Testimony of the Soul*, and *To Scapula*. The *Apology* is by far the best of these. For besides revealing the fundamental elements of Christianity, it provides the reader with an insight into the practices and morality of Roman society in the second century. Tertullian here defends the Christian ceremonies from the distorted and vile notions existing in the pagan mind.

The *Octavius* of Minucius Felix, written in dialogue form, is similar in many respects to the *Apology*. His many references to the ancient philosophers are intended as an appeal to the pagan mind. Chapter nineteen could well be considered a summary of the principles of the early Greek philosophers.

The translators of these works have performed a praiseworthy task and deserve a vote of gratitude for translating well. They have made the minds of two great apologists of the early Church easily accessible to all. This, in itself, attests to the value of the volume.

G.H.K.

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**The Foundling.** By Francis Cardinal Spellman. New York, Charles Scribner's Sons, 1951. pp. 304. \$2.75.

Cardinal Spellman's first novel will be greeted with eager enthusiasm by all those who have enjoyed his poetical volumes that have been published within the last few years. *The Foundling* tells the story of Peter Lane who was left in the Christmas Crib at St. Patrick's Cathedral and of his subsequent life as an orphan, composer, and soldier. It is a simple story, told in a very simple way.

Some of the *blasé critics* may set down *The Foundling* as maudlin and over-sentimental, but those who do have not really grasped the message of the novel. It may not go down as one of the masterworks of American Literature, but it will exercise appeal for some time to come. If the author does not have the character insight of a Bernanos, he does have a warmth that enchants. If he lacks the sprightliness of an Evelyn Waugh, he does have a style that never lags. If he is wanting in the rigid coherence of a Graham Greene, he does possess what may be termed "the story teller's habit."

The Cardinal has given the rights of his novel to the New York Foundling Hospital, which cares for all children regard-

less of their race, creed or color. This alone would be sufficient justification for the book. J.F.C.

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**Recruiting for Christ.** By Rev. Godfrey Poage, C.P. Milwaukee, Wisconsin, Bruce Publishing Company, 1950. pp. viii, 190. Preface by Rev. Joseph Husslein, S.J., Ph.D. \$3.00.

*Recruiting for Christ* re-echoes the sentiment of Our Holy Father's Encyclical, *Menti Nostrae*, in which he said, "It is also necessary to recruit new workers with the help of divine grace. Therefore we draw the attention especially of the Ordinaries and of those engaged in any way with the care of souls to this most important question which is intimately connected with the future of the Church. It is true that the Society founded by Christ will never lack the priests necessary for its mission. Nevertheless, it is necessary for all to be watchful and to exert themselves, mindful of the words of Our Lord, 'the harvest indeed is abundant but the laborers are few,' and to be as diligent as possible in giving the Church numerous and holy ministers."

The author has not limited his treatment to the priestly vocation only, nor does he favor any group or congregation. His aim is, "to explain clearly and concretely just what is meant by vocation; how it can be detected in boys and girls how it can be fostered; and finally, how it should be directed to its ultimate fulfillment."

Via questionnaire and personal conversations with many prudent and reliable spiritual directors, superiors and superioresses, the author has gleaned much valuable information on the signs and qualifications to be looked for in determining a candidate's fitness for the religious life. His results should prove of invaluable assistance as ready and reliable reference for those who in any way have care of souls.

The book is divided into three parts, the general headings of which are: 1. The Explanation of a Vocation to the Priesthood and Religious Life; 2. Where to Expect Vocation to the Priesthood and Religious Life; 3. How to Encourage Vocations. W.L.P.

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**The English Catholics 1850-1950.** Edited by the Right Rev. George A. Beck, Co-adjutor Bishop of Brentwood. London, Burns Oates, 1950. pp. xix, 640. 35s.

While Americans were gold-mining in 1849, English bishops commenced a unified drive for soul-mining among the thousands



of their countrymen who had either lost the Faith because of the reformation, or were ignorant in its principles, due to shortage of priests and lack of organization. In commemoration of the first hundred years of this revival of English Catholicism, Bishop Beck has edited this volume of varied essays.

In the nineteen chapters of the book, the new spirit spear-headed by the restoration of the English Hierarchy is analyzed and summed up from many aspects. Beginning with the sanctioning of the new movement which was begun by Pope Pius IX, and fostered in England under the valiant leadership of Cardinal Wiseman, the essays proceed to cover the labor and difficulties entailed in reorganizing dioceses, and in particular the Archdiocese of Westminster. The anti-Catholic opposition coming from the government, press, and people conclusively proved that this return of the Catholic Hierarchy required strong and patient men as leaders during these early years.

The large number of Irish Catholic immigrants to England caused many religious and social strains. Neither the religion of the Irish nor their poverty was desired by Protestant England. Many measures were taken to curtail Irish advancement in religious, social, and political spheres. This book gives a fine presentation of this evidence of bigotry. The rising influence of Catholics in the school system and universities is likewise well analyzed. Credit is given to the heroic and unselfish efforts extended by the secular clergy and the religious groups of men and women without whom, the over-all plan would never have attained fruition. Then, emphasis is placed on the rôle that the Catholic press played in spreading and encouraging belief in the truths of the faith, in breaking down the prejudice of ignorant and misled non-Catholics, and consequently, in increasing the number of converts, especially in the intellectual world.

Bishop Beck, after all the other essays have been presented in previous chapters, concludes by summing up the present status of Catholic England, and the foundations for an optimistic view of the future.

England is commonly assumed by most to be a religious country, regardless of what particular religion is in the majority. England has had, and still has, a large share in determining the moral actions of nations. Therefore, it is a good use of time to investigate just how religious is the average Englishman; what percentage of the population is actually church-going. If that percentage is woefully low, then, adjustment must be made in

the idea of the country being a religious land. This book does give an excellent over-all view of just how strong is the Englishman in his recognition of God.

As for illustrations, this volume is very generous. There are pictures of leading cathedrals, of influential cardinals and bishops, among whom are Cardinals Wiseman, Ullathorne, Manning, Vaughan and Newman. And then, photos of leading literary men such as Wilfried Ward, Robert H. Benson, Francis Thompson and Bede Jarrett are well spaced throughout the work. The book is written in a popular historical fashion. It can be a little tedious in places where emphasis is placed upon statistical graphs, but all this does serve to make the volume a fine work for reference. One thing is made quite evident by a reading of Bishop Beck's book, and it is this: The Church over the past hundred years has slowly in the face of great opposition, gained back much of the ground lost in the Reformation. However, she still has a tremendous task ahead of her before England as a nation returns to the Faith. Yet with God's help, she will continue to advance until that happy day when "Our Lady's Dowery" will once again be Catholic.

F.M.C.

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**Innocent III, Church Defender.** By Charles Edward Smith. Baton Rouge, Louisiana State University Press, 1951. pp. vii, 203, with index and bibliographical note.

Innocent III, one of the greatest of the Canonist Popes, was above all a reformer. His reign was a constant opposition to the many evils of his day, especially nepotism, clerical absenteeism, irregular ecclesiastical elections, and violence against and even by the clergy. As Cardinal Lothario de Segni, he had given evidence of his exceptional ability in matters of law and diplomacy; as Innocent III, he employed all his talents in a determined effort to rid the Church of the diseases that threatened her from within and without. The climax of his pontificate was the famous Fourth Lateran Council. His goal was to restore the Church to such vital health by these reform measures, that she would rise and shake off the bonds of her enemies, and fulfill Innocent's fondest desire: the liberation of the Holy Land.

The present work is more concerned with the varied types of reforms than with the inauguration of the Crusades. As the author states in the preface, his intention is to set forth a detailed treatment of special cases which have received authoritative attention from the gifted pope. The book is extremely well

documented and the appendix contains a complete list of Dr. Smith's principal and secondary sources. It does not pretend to be a complete biography of Innocent and will have its greatest appeal to those who are already familiar with his life and especially his times.

To the general reader, however, the book will bear a striking similarity to a court record. Almost every paragraph is a new case, and names and places appear and disappear with a monotonous regularity. Each chapter is composed of a collection of cases in which Innocent intervened. Some of the situations make fascinating reading, but frequent repetition of circumstances tends to dull the reader's interest.

Dr. Smith has an unquestionable knowledge of the history of the Middle Ages, a knowledge so thorough that one wishes he had decided to undertake a complete biography of Innocent III. Such a work would have had a far greater appeal to the general reader than his present case-history. E.R.D.

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**Science and Common Sense.** By James B. Conant. New Haven, Conn., Yale University Press, 1951. pp. viii, 371, with bibliography. \$4.00.

Dr. Conant's latest excursion into the field of "science for the layman" is interesting in rather an unusual way. On the surface it is nothing more than a straightforward exposition of what modern science is: how it developed, how it works, and what significance it has for the average intelligent layman. But, as might be expected in a book written by a distinguished educator, the straightforward exposition does not stop there; there are overtones, nuances, things left unsaid, that convey more about what Dr. Conant really thinks than the literal statements on the printed page. And these are what make this work interesting.

Viewed from the point of view of the scientist, the book contains little that could be regarded as objectionable; indeed, there is much that would commend it to the average reader. The style is facile, there is an abundance of illustrations, and the use of the case-history method supplies enough human-interest matter to ease the casual reader over the portions with heavier thought content. The coverage is also remarkable. Detailed examination is given to Boyle's study of atmospheric pressure, to Lavoisier's contribution to atomic theory, to Pasteur's analysis of the problem of spontaneous generation. The author dwells longest on the sciences of physics and chemistry, as befits their rôle as the prime analogates of modern science, but he also gives adequate

attention to the biological sciences, and surprisingly enough, to the historical, geological and paleontological sciences. The treatment is at an elementary level, of course, and in keeping with the book's title. The conviction is plausibly maintained throughout that scientists basically are reasonable people. In this connection, if there is any criticism that the scientist might levy at Dr. Conant, it is that he has possibly presented the reader with too little science, and too much common sense.

Viewed from the vantage point of the philosopher and theologian, however, Dr. Conant's work seems to be deficient even in the latter respect. The definition of science that is evolved throughout the first two chapters is purely a descriptive one, but through various "asides," this gradually takes on the essential note of systematic skepticism. The reader is cautioned away from any idea that science is a quest for certainty or is necessarily concerned with reality, and Dr. Conant would answer such queries as "'But is it true?' . . . only in terms of predicting probabilities as to the future course of science" (p. 294). The positive emphasis is on progress, fruitfulness, future development, but the *terminus ad quem* of all the activity is nowhere indicated. And the surprising thing is that the author thinks his ideas should be applied in the fields of philosophy and theology. "But if we are to be wary of dogmatism in science, we must be no less cautious as to philosophy, theology, and history. The acid of skepticism must be applied with equal boldness to religious documents and to scientific theories" (p. 261). For anyone other than a confirmed liberal, this is not common sense; it is nonsense.

Of course, the dialectical character of modern scientific investigation makes it possible to give a benign interpretation to most of the author's conclusions. Beyond this, his views on the relation between science and the state are very sound, and are well addressed to the general reader. Yet the overall impression created by the book is that the author's contact with modern science has dulled his appreciation for any "common sense" that transcends controlled experiment. And while such a sapiential deficiency might be condoned in the "run-of-the-mill" scientist, it seems to us inexcusable in an author with the credential of being president of a great American university. A.W.

**Latin Treatises on Comets Between 1238 and 1368 A.D.** Edited by Lynn Thorndike. Chicago, University of Chicago Press, 1950. pp. ix, 274. \$5.00.

This is a collection of several Latin manuscripts on comets, hitherto unpublished, and thus made available for the first time to students of medieval science. Included in the collection for purposes of completeness are English translations of the Aristotelian commentaries of St. Albert the Great and St. Thomas Aquinas dealing with comets: St. Albert's *Liber I Meteororum* (Tract. III) and St. Thomas' *Liber I Meteorologicorum* (Lect. VIII - X). Three of the works are anonymous. Those of identified authors include: *De essentia, motu et significatione cometarum* (1264), by the Dominican, Aegidius of Lessines; selections from the *Summa de astris* by another Dominican, Gerard of Silteo; and various shorter descriptions of particular comets by Peter of Limoges, Geoffrey of Meaux, and John of Legnano.

Of these treatises, the longest and most complete treatment is that given by Aegidius of Lessines. This learned Dominican undertook his opus after the comet of 1264 had appeared, when, as he says, he "heard that the minds of many were stupified and their intellects thrown into suspense on the occasion of the 'tailed star'" (p. 103). A theologian, mathematician, and scientist himself, Aegidius then collated all known works on comets, went through them systematically, and finally presented in his manuscript what he believed should be retained, rejecting erroneous opinions. Thorndike has the highest praise for his scholarship, which was exceptional by medieval standards and even merits commendation when judged according to modern criteria. As the editor observes: "The use of past authors by Aegidius of Lessines is quite impressive, alike in the number to which he had access, in the accuracy with which he quotes them, in the thoroughness with which he exhausts them for what they have to say on his subject—which is sometimes little enough—and for the free and independent not to say novel and original way in which he combines them. Considering that he wrote nearly two centuries before the invention of printing, he had access to a remarkably extensive library. Some of his authorities were not accessible to me under recent conditions nearly five hundred years after the invention of printing" (p. 95). Thorndike presents another bouquet when he says: "That Aegidius was not merely a wide and thorough reader but also *au courant* with the most recent writings and publications, if we may use that term of the manuscript period, is seen by his use of the translation of

Aristotle's *Meteorology* from the Greek made in 1260 by another Dominican, William of Moerbeke. This also illustrates the capacity of himself and his age for textual criticism" (pp. 95-96).

The casual reader might be unimpressed by the physical explanations of comets given in these manuscripts, since the most plausible of these was that they were earthly exhalations ignited in the upper air. This, however, was perfectly consistent with the Aristotelian-scholastic physics of the spheres, and furnished an adequate, though provisional, explanation of the known phenomena associated with comets. That these scientists were following a postulational method in many respects similar to the method of modern scientific research can be seen from St. Thomas' analysis of Aristotle's methodology in treating of comets. In Thorndike's translation: "After the philosopher has disproved the opinions of others, he here begins to state his own opinion as to comets. First he shows the sure way to investigate this matter and says that in the case of things not evident to sense one should not seek certain and necessary demonstration as in mathematics and things subject to sense, but that it is enough to employ reason and show cause, so that we solve the problem by some possible solution which does not involve anything contrary to what appears to sense. So he follows this method in the present problem" (p. 82). For a statement written around 1270, this seems to us a pretty good description of the methodology of current astrophysical research. Granted that observational data were scanty in the thirteenth century, this in no way detracts from the intellectual acumen of these forerunners of the experimental era.

Dr. Thorndike's collection is the work of a competent scholar and it constitutes a significant contribution to the literature of medieval science. The treatises are too technical, of course, for the general reader. For Dominicans, however, they have a note of interest. Of the seven scientists whose works are represented, the four most eminent are Dominican theologians. Even in the golden age of the Order, the tremendous preoccupation of these men with sacred studies did not preclude their becoming experts in the physical sciences, and shedding the light of their greatness into the dark corners of medieval astronomical research.

A.W.

**In Librum Beati Dionysii De Divinis Nominibus Expositio.** Auctore Sancto Thoma Aquinatis, O.P., cura et studio Fr. Ceslai Pera, O.P. Turin, Italy, Marietti, 1950. pp. 430 with indices.

**In XII Libros Metaphysicorum Aristotelis Expositio.** Auctore Sancto Thoma Aquinatis, O.P. Editio jam a M. R. Cathala, O.P., exarata retractatur cura et studio Fr. Raymundi M. Spiazzi, O.P. Marietti, 1950. pp. 645 with indices.

These works of St. Thomas are the most recent to be issued by Marietti under the editorship of the Dominicans of the provinces of Italy.

St. Thomas' commentary on *The Divine Names* of the Pseudo-Denys was written at about the same time that the Angelic Doctor composed the *Contra Gentes* and it contains a wealth of matter on the many problems that face us in trying to apply suitable names to God. There is an excellent historical introduction written by Fr. Caramello and a lucid doctrinal synthesis by Fr. Mazzantini. This work represents one of the finest specimens of critical editions of Aquinas to date. It is enriched with copious indices, references, and textual observations.

St. Thomas' commentary on the *Metaphysics* is already well known to Thomists through Cathala's edition which was first published in 1935. The current edition has all the good features of the latter and presents a rational ordering of the text, carefully reviewed and corrected according to the most recent findings. The diversity of print makes the book quite easy to read.

We understand that Marietti is now working on some of the Scriptural Commentaries of St. Thomas. We can only hope that these will be of the same high quality as the present works.

J.F.C.

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**Armonie Divine del Rosario.** By Rev. P. Alberto Vinci, O.P. Firenze, Italy, Edizione "Il Rosario," 1950. pp. 281.

A modern Dominican missionary, who holds the degree of Lector in Sacred Theology, has presented this extraordinary series of conferences and meditations on a truly Dominican subject, Our Lady's Rosary. The readings, written in fresh, beautiful Italian, combine a concentrated wealth of erudition with a profound penetration of the mysterious realities here considered. There is a direct and compelling force here not often found in similar devotional works. The author has the happy faculty of opening our eyes to consider Divine truths and our

spiritual obligations from a particularly lofty viewpoint. This book is further enhanced by a large number of cuts from Fra Angelico, showing the various incidents related in the Rosary. If you can read Italian, by all means seek out this little treasure chest of Rosarian gold.  
J.P.R.

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From LES EDITIONS DU CERF, Paris.

JACQUES SAVEY, DOMINICAN. By A. Motte, O.P. 1950, pp. 89.

From SAINT ANTHONY'S GUILD PRESS, Paterson, N. J.

THE 1951 NATIONAL CATHOLIC ALMANAC. Pp. 816. \$2.00 (paper cover).

From THE GRAIL PRESS, St. Meinrad, Indiana.

DRUMS OF DESTINY—KATERI TEKAKWITHA. By Harold William Sandberg. 1951, pp. 98. \$2.00.

NOAH'S ARK. By Marie-Celeste Fadden. 1951, pages unnumbered. \$2.00.

OUR LADY'S SLAVE. By Mary Fabyan Windeatt. 1950, pp. 201. \$2.50.

SKETCH ME, BERTHA HUMMEL. By Sister M. Gonsalva Wiegand, O.S.F. 1951, pp. 94. \$3.00.

SUSANNA MARY BEARDSWORTH. By Pascal P. Parente. 1950, pp. vii, 195. \$3.50.

From P. J. KENEDY & SONS, New York, N. Y.

CANTICLE FOR THE HARVEST. By Sister Mary Hester, S.S.N.D. 1951, pp. 196. \$2.75.

SURRENDER TO THE SPIRIT. By Mother Eileen Surles, R.C. 1951, pp. xxi, 243. \$3.00.

From MARIETTI, Turin, Italy.

MANUALE PHILOSOPHIAE. By Joannes di Napoli.

I. INTRODUCTIO GENERALIS. 1950, pp. 346.

II. PSYCHOLOGIA—GNOSEOLOGIA—ONTOLOGIA. 1950, pp. 573.

From ST. MARY OF THE LAKE SEMINARY, Mundelein, Illinois.

DE INHABITATIONE SPIRITUS SANCTI DOCTRINA S. THOMAE AQUINATIS. By Thomas J. Fitzgerald. 1949, pp. 146.

From THE NEWMAN PRESS, Westminster, Md.

CAN CHRIST HELP ME? By C. C. Martindale, S.J. 1951, pp. 205. \$2.25.



CATECHISM OF THE "SUMMA THEOLOGICA." By R. P. Thomas Pegues, O.P. Transl. by Aelred Whitacre, O.P. 1950, pp. xvi, 314. \$2.75.

THE SACRISTAN'S MANUAL. By Rev. Denis G. Murphy. 1950, pp. xii, 156 with Glossary, Index and Charts. \$2.50.

SHEPHERD OF UNTENDED SHEEP. By Raoul Plus, S.J. Transl. by Sisters of Divine Providence. 1951, pp. xv, 180 with Index. \$2.50.

SIMPLICITY. By Raoul Plus, S.J. 1951, pp. 116. \$1.50.

From SHEED & WARD, New York, N. Y.

THE GOLDEN WELL. By Dorothy Donnelly. 1950, pp. xiv, 191. \$3.25.

From SPECTRUM PRESS, Utrecht-Brussels.

SANCTI AURELIANI AUGUSTINI SERMONES SELECTI 18. Edited D. C. Tambot, O.S.B. 1950, pp. 151.

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

LOVE THY NEIGHBOR. By Richard Pattee and John F. Parr. pp. 155. \$.85 (paper cover).

From JOSEPH F. WAGNER, INC., New York, N. Y.

THE TWELVE FRUITS. By C. J. Woollen, New York City, 1950. pp. viii, 184. \$2.50.

### PAMPHLETS RECEIVED

From SAINT ANTHONY'S GUILD PRESS, Paterson, N. J.

TO THE CATHOLIC SERVICEMAN. 1951, pp. 16. Free to servicemen.

From BLACKFRIARS PUBLICATIONS, Oxford, England.

NATURE AS THE ETHICAL NORM. By D. J. B. Hawkins, D.D., Ph.D. 1951, pp. 18. 1/6d.

From ST. CATHARINE JUNIOR COLLEGE, St. Catharine, Kentucky.

THE CATHOLIC BOOKLIST, 1951. Edited by Sister Stella Maris, O.P. 1951, pp. 86. \$.65.

From GRAIL PRESS.

FOLLOW CHRIST, 1951. Edited by Gerard Ellspermann, O.S.B. 1951, pp. 96. Photographs. \$.25.

POSTSCRIPTS TO THE EPISTLES. By Placidus Kempf, O.S.B. 1947, pp. 71. \$.25.

SAINT MARY GORETTI. By Raphael Grashoff, C.P. 1951, pp. 64. \$.15.

SWEET ARE THESE TEARS. By Raphael Grashoff, C.P.

TELLING SECRETS. By Placidus Kempf, O.S.B. 1949, pp. 71. \$.25.

THANK AND PRAY. By Placidus Kempf, O.S.B. 1949, pp. 71. \$.25.  
TUNE YOUR HEART. By Placidus Kempf, O.S.B. 1950, pp. 71. \$.25.

From LUMEN BOOKS.

THE FAMILY FOR FAMILIES. By Francis L. Filas, S.J. 1951, pp. 143. \$.50.

From RADIO REPLIES PRESS, Saint Paul 1, Minn.

THE ADVENTISTS. By Rev. Dr. Rumble, M.S.C. 1951, pp. 32. \$.15.  
THE JEHOVAH WITNESSES. By Rev. Dr. Rumble, M.S.C. 1951, pp. 32. \$.15.

From ROSARY COLLEGE, River Forest, Illinois.

THE HERESY OF RACE. By Mary Ellen O'Hanlon, O.P., Sc. M., Ph.D. 1950, pp. viii, 51 with reading list. \$.50.

From OUR SUNDAY VISITOR PRESS, Huntington, Ind.

CATHOLIC TEACHING ON CHURCH AND STATE. By Cardinal Gibbons. 1951, pp. 18. \$.10.  
WHO'S WHO IN THE P.O.A.U.? 1951, pp. 128. \$.60 (paper cover).



## ST. JOSEPH'S PROVINCE

**CONDOLENCES** The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. E. J. Hyde, O.P., the Rev. W. B. Sullivan, O.P., the Revs. J. B. and W. E. Heary, O.P., the Rev. C. V. Lucier, O.P., the Very Rev. W. M. Conlon, O.P., the Rev. H. A. Kelly, O.P., the Rev. T. M. McGlynn, O.P., and Bro. Louis Every, O.P., on the death of their fathers; to the Rev. W. T. Condon, O.P., and the Rev. J. Murphy, O.P., on the death of their mothers; and to the Rev. J. M. Murphy, O.P., on the death of his brother.

**SILVER ANNIVERSARY** The Fathers and Brothers of the Province extend their congratulations to the Rev. R. R. King, O.P., the Very Rev. C. A. Drexelius, O.P., the Very Rev. J. A. Foley, O.P., the Rev. J. B. Sheehan, O.P., the Very Rev. J. A. Nowlen, O.P., the Rev. P. G. Corbett, O.P., the Rev. P. C. Perotta, O.P., and the Rev. O. E. Rocks, O.P., of St. Joseph's Province; and to the Rev. L. C. Gainor, O.P., the Rev. T. G. Kinsella, O.P., the Very Rev. L. M. Shea, O.P., the Rev. G. W. Roach, O.P., and the Rev. D. H. Barthelemy, O.P., of St. Albert's Province, who celebrated the twenty-fifth anniversary of their ordination to the Holy Priesthood on June 4.

**ORDINATIONS** On June 7, in St. Dominic's Church, Washington, D. C., the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of Washington, ordained the following students to the Holy Priesthood: the Reverend Fathers Dominic Rover, Louis Sukovaty, Joseph Gardner, Brendan Crowley, Martin Connors.

On June 4, in the National Shrine of the Immaculate Conception, the following students were ordained to the Diaconate: the Reverend Brothers Francis Connolly, Aquinas Powers, Raymond Daley, Jordan Lacey, Thomas Kane, James Breitfeller, Antoninus Fallon, Michael Stock.

**PROFESSION** On April 20, the Very Rev. T. C. Nagle, O.P., Subprior, received the simple profession of Bro. John Massias Ayala, O.P., laybrother, at the House of Studies, Washington, D. C.

**FEAST OF ST. THOMAS** Many members of religious orders attended the annual program in honor of St. Thomas Aquinas, March 6, at the Dominican House of Studies, Washington, D. C. Papers were read by the Rev. T. A. Collins, O.P., on "St. Thomas and the Prophecy of Caiphas" and the Rev. E. P. Farrell, O.P., on "St. Thomas and the Theology of Vocations."

On March 7, a Solemn Mass was celebrated at the National Shrine of the Immaculate Conception in the presence of the Most Reverend Rector of the Catholic University and members of the faculty in full academic robes. The Rev. H. I. Smith,

O.P., was celebrant, the Rev. G. V. Hartke, O.P., deacon, and the Rev. G. C. Reilly, O.P., subdeacon. The sermon was preached by the Rev. Robert Mohan, S.S.

**VISITORS** The Most Rev. J. L. Federal, D.D., Titular Bishop-elect of Appiaria and Auxiliary Bishop of Salt Lake City, made his retreat in preparation for consecration at the Dominican House of Studies in Washington, D. C., in early April. *Dominicana* extends its congratulations to His Excellency, who was received into the Third Order by the Master General in 1948.

On April 8, the Rev. L. A. Springmann, O.P., spoke to the students on the courses of Theology for Laymen conducted by the professors at St. Rose Priory, Springfield, Kentucky.

The Very Rev. T. S. McDermott, O.P., Provincial, announces the ELECTIONS AND election of the Very Rev. A. M. Whelan, O.P., as Prior of St. APPOINTMENTS Dominic's Priory, Washington, D. C., and the Very Rev. J. A.

Nowlen, O.P., as Prior of Sacred Heart Priory, Jersey City, N. J.; and the reappointment of the Rev. J. S. O'Connell, O.P., as pastor of St. Dominic's Church, Youngstown, Ohio.

### ST. ALBERT'S PROVINCE

**CONDOLENCES** The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. Victor Feltrop, O.P., the Rev. John Thomas Bonée, O.P., and Bro. Cyril Fabian, O.P., on the death of their fathers.

**APPOINTMENTS** The Rev. James M. Dempsey, O.P., has been appointed superior of the new Dominican Mission, Lagos, Nigeria. Assisting Father Dempsey at this new station are the Rev. Edward T. Lawton, O.P., and the Rev. Arthur L. Kinsella, O.P.

**VESTITION** The Very Rev. James R. Gillis, O.P., Sub-prior of the House of Studies, River Forest, Ill., clothed Bros. Kevin Carroll and Benedict Ferrari with the laybrother habit on March 6. On March 16, the Very Rev. John E. Marr, O.P., Prior of the House of Studies, River Forest, clothed Bros. Denis Galjour and Jude Pidcock with the laybrother habit.

On April 12, Bro. Albert (Peter) O'Neill of Chicago, Illinois, received the clerical habit from the Very Rev. Vincent R. Hughes, O.P., Prior of St. Peter Martyr Priory, Winona, Minn.

**PROFESSION** The Very Rev. John E. Marr, O.P., received the Simple Profession of the following laybrothers on March 2: Louis Abate, Ignatius Schrantz, and Marius Spaeth. Father Marr received the Simple Profession of Bro. John Bein on March 16.

**ORDINATIONS** On the morning of May 14, 1951, the Most Rev. William E. Cousins, Auxiliary Bishop of Chicago, conferred the Minor Orders of Exorcist and Acolyte on Bros. Mark Sullivan, Raymond McNicholas, Austin Green, John Francis Jacobs, Jordan Bishop, Jerome Becker, Giles Klapperich, and Stephen Smithers.

On the same day, Bishop Cousins ordained the following to the Subdiaconate:

Bros. George Welch, Hilary Freeman, Bernard Davis, Lewis Shea, and Bertrand Morahan.

On June 1 the Most Rev. William E. Cousins, D.D., ordained the following students to the Priesthood: the Reverend Brothers James Whalen, Nicholas Ashenbrenner, Paul Mahoney, Vincent Blake, Humbert Determan, Alexius Goedert, Reginald Masterson and Ralph Powell. The ordination was held in St. Pius Church, Chicago, Ill.

### HOLY NAME PROVINCE

**VESTITION** The Very Rev. Patrick Kelly, O.P., conferred the habit of the Order on Bro. James Henning and Bro. Vincent Alexander, laybrothers, on March 24 and April 16, respectively.

**ORDINATIONS** The following students will receive the diaconate this year: the Reverend Brothers Jordan Mellini (Roman Province), Ignatius Camporeale (Roman Province), Bartholomew O'Brien, Cyril Burns.

Bro. Christopher Moschini of the Roman Province will receive the subdiaconate.

**DEDICATION** Formal dedication of the two new wings of the House of Studies, Oakland, California, took place on March 8, with the Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, presiding.

**VISITOR** On March 28, the House of Studies was honored by a visit from His Excellency, the Most Rev. Francis Benedict Cialeo, O.P., D.D., Bishop of Multan, Pakistan. The Bishop spoke to the assembled students on the missionary life of our fathers in Pakistan.

### FOREIGN CHRONICLE

**ITALY** The Very Rev. L. A. Romoli, O.P., Provincial of St. Mark and Sardinia, has been named Bishop of Pescia.

**BRAZIL** The Right Rev. Louis A. Palha, O.P., Apostolic Administrator of the Prefecture *nullius* of the Immaculate Conception of Araguaia, has been elevated to Titular Bishop of Lunda, retaining his duties as Apostolic Administrator. His Excellency is a member of the Province of Toulouse.

**TRINIDAD** The Archdiocese of Port-of-Spain is celebrating its centenary this year. According to a report of *L'Osservatore Romano* for 3 March, 1951, this see, now under the care of the Most Rev. Finbar Ryan, O.P., D.D., numbers 300,000 faithful, with 74 churches and 164 primary schools.

**SPAIN** The theological Studium of the Province of Betica has been transferred from the Convent of the Most Holy Rosary, Almagro, to the venerable royal monastery of the Holy Cross at Granada. The monastery was the Studium of the Province in 1596 and is famed as the residence of the venerable Luis de Granada, O.P., the ascetic of the golden age of Spanish literature.

## SISTERS' CHRONICLE

**Congregation of the Immaculate Heart of Mary, Akron, Ohio**

On March 4, His Excellency, The Most Rev. Floyd L. Begin, S.T.D., J.C.D., Vicar General for Religious of the Diocese of Cleveland, officiated at the solemn Reception ceremony held at Our Lady of the Elms in Akron. The following young women received the Dominican habit: Martha Leyden, Sister Mary Paula; Carol Lipps, Sister Mary Walter; Janet Weinsheimer, Sister Mary Vera; Mary Catherine Jakubiak, Sister Mary Bernadette; and Janet Drexler, Sister Mary Albert.

Mother Mary Clare, O.P., and Mother Mary Clarissa, O.P., attended the Ninth Dominican Mothers General Conference held at Springfield, Illinois, March 28-31.

Almost the entire Community attended the 48th Annual Convention of the National Catholic Education Association held at Cleveland, March 27-30.

**Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

On March 4, Miss Mary C. Greany (Sister Mary Patrick) of Brooklyn, N. Y., received the Dominican habit. The Rev. Arthur T. O'Brien, O.P., of Sacred Heart Priory, Jersey City, presided and preached the sermon. Other priests present were Rev. Ronald Murray, C.P., of Union City, Rev. Francis J. Fuchs of Brooklyn, N. Y., and Rev. Anthony A. Bryce of Newark.

On April 25, Sister Mary Agnes, O.P., made her final profession. Rev. James C. Sheehan, O.P., Sub-Prior of the Sacred Heart Priory, Jersey City, presided, and the Rev. Alexander Sakolich of Rutherford, N. J., preached the sermon.

**Holy Cross Congregation, Amityville, L. I., New York**

Reverend Mother M. Anselma, O.P., Prioress General, accompanied by Reverend Mother M. Hedwig, O.P., Secretary General, attended the Dominican Mothers-General Conference at Sacred Heart Convent, Springfield, Illinois, during Easter Week. Reverend Mother Anselma brought to the Reverend Mothers General from His Excellency, Most Reverend Archbishop Thomas E. Molloy, S.T.D., Bishop of Brooklyn, an invitation to hold the next Conference in the Mother House of the Sisters of St. Dominic of Brooklyn, since 1953 will mark the centenary of the initiation of the labors of the Sisters of St. Dominic in the Diocese of Brooklyn. The invitation was unanimously accepted. Reverend Mother M. Anselma was elected Vice President of the Mothers General Conference.

Delegates from the various levels of educational work of the Congregation attended the N.C.E.A. Convention in Cleveland, Ohio, and took an active part in the discussions. Sister M. Dorothy, O.P., was elected Vice President of the National Catholic Business Education Department.

Reverend Mother Mary Pius, O.P., Prioress General of Queen of the Holy Rosary Congregation, California, visited the Mother House and various other convents of the Congregation, recently.

At the Catholic Round Table of Science on April 13, Sister Cherubim Rita read a paper on "Excursions for Biology Students." Teachers of High School English and Religion attended Round Tables in both subjects. Delegates from the various high schools attended meetings of the Catholic Library Association in Ramsey, New Jersey; Eastern Arts Association, New York City; American Camping Association Convention, Manhattan; and of the Catholic Science Council in New York City.

At St. Thomas Aquinas Convent, San Juan, Puerto Rico, Reverend Mother Maria, O.P., Superior, was hostess to one hundred American missionaries of various congregations laboring in the Diocese of San Juan at their annual reunion. Among the congregations present were Sisters of St. Dominic from the Mother House at Adrian; Springfield, Kentucky; and Newburgh, New York.

Reverend Mother M. Agatha, O.P., received a personal invitation from His Excellency, Most Reverend Bishop Apollinaris Baumgartner, O.F.M.Cap., Vicar Apostolic of Guam, to be present at the celebration on April 20 of the Silver Sacerdotal Jubilee of His Excellency. The Most Reverend Bishop is a graduate of St. Fidelis School, College Point, L. I., New York.

The Easter Retreat for the Sisters of the Congregation was conducted at the Mother House by Reverend W. B. Sullivan, O.P. Weekend retreats for the laity were conducted by Reverend Fathers Francis Wendell, O.P., Francis Schwartz, Andrew Ansbro, C.P., Bernardine Gorman, C.P., Charles Lang, C.P., John J. Kehoe, S.J., Joseph Duke, S.J., T. J. Torpey, S.J., Vincent J. Watson, S.J., Timothy O'Dwyer, S.J., Eugene J. Crawford and Edward Lodge Curran.

Visitors to the Mother House included: Very Reverend Father Mariano, O.P., Vicar Provincial of the Dominican Fathers in Puerto Rico; Reverend Fathers Valentine, O.P., Raymond, O.P., and Damien, O.P., missionaries in Puerto Rico; Reverend Daniel J. Hughes of Croton, New York, and Very Reverend Francis Gotzler, C.S.S.R. Very Reverend Sylvan Murphy, O.F.M.Cap., of Wilmington, Delaware, addressed the Novitiate on the "Spiritual, Social, Educational and Cultural Work of the C.Y.O."

Since the last issue, Reverend Sisters M. Felix, M. Solana, M. Reparatrice and M. Aurelia departed this life. R.I.P.

### **Sacred Heart Convent, Houston, Texas**

Easter Monday was a day of triple significance at Sacred Heart Convent, marking, as it did, three milestones in Dominican life—Reception of the habit, first profession, and Silver Jubilee.

The six young postulants clothed in the white habit of St. Dominic on that day were: Miss Patricia White, who will be known as Sister M. Simeon; Miss Laura Ann Provost, Sr. M. Marcel; Miss Nancy Boddeker, Sister M. Julia; Miss Virginia Halden, Sr. M. Damian; Miss Henrietta Sachitana, Sr. M. Henrietta; Miss Patricia Seidel, Sr. M. Michele.

First vows were pronounced by Sisters Camilla Mitchelletti, Mary Joan Maynard, Josepha Serio, Joseph Marie Serio, Antoninus Hugger, Andrea Parker, Walter Poskey, Francis Marie Bordages, Celine Cota, Mary Jane Rynd, Mary Grace Theriot, and Eucharist Daleo.

Sister M. Matthew and Sister M. Andrew celebrated the Silver Jubilee of their first profession.

On the Saturday following Easter Sunday the altar in the beautiful new chapel was consecrated, and Holy Mass offered for the first time by His Excellency, Most Rev. Wendelin J. Nold, Bishop of Galveston.

### **Saint Cecilia Congregation, Nashville, Tenn.**

Mother Annunciata, O.P., Prioress General, and Sister Marie Therese, O.P., Mistress of Novices, attended the bi-ennial conference of Dominican Mothers-General held at Sacred Heart Convent, Springfield, Illinois, March 29, 30, 31.

Mother Annunciata, O.P., attended the centenary celebration of St. Agnes

Academy, Memphis, during the week of April 8. She also attended the dedication of the new St. Catherine's Church, Copperhill, Tenn., on April 15.

Sister Cornelia, O.P., superior of Holy Child Kindergarten, Memphis, and Sister Marie Justine, O.P., instructor in the pre-school department of Overbrook School, Nashville, attended the bi-ennial meeting of the National Catholic Kindergarten Association held in Chicago on April 20 and 21.

The members of the senior class of 1951 were guests of honor at the annual St. Cecilia Academy Alumnae banquet held in the Academy on May 26.

The ninety-first annual commencement exercises of St. Cecilia Academy were held in the Academy chapel on the morning of June 1. The Most Reverend William L. Adrian, D.D., celebrated the Mass and the Right Rev. Thomas P. Duffy, Chancellor of the Diocese of Nashville, delivered the commencement address. Diplomas and other awards were presented to the graduates by the Most Reverend Bishop.

### St. Mary of the Springs, Columbus, Ohio

Sister Clementine and Sister Philomena represented the community at the Centenary Celebration of St. Agnes Academy, Memphis, Tenn., the week of April 8.

Sister Aloyse, Secretary General, and Sister Robertine, Mistress of Novices, attended the Conference of Dominican Mothers-General at Springfield, Illinois, March 29 to April 1.

Sisters Amata and Mary Ruth represented the Academy and College of St. Mary of the Springs at the meetings of the Catholic Library Association and the North Central Association of Colleges and Secondary Schools held in Chicago during Easter week.

Sister Maryanna participated in the Poets' Forum of the Catholic Poetry Society of America held at Hunter College April 14 and 15. Delegates to the Congress of Poetry from Albertus Magnus College included Sisters M. Charles, Vincentia, Lucia, Maria Patricia, Mary Leah, and Marie Louise.

Sisters Callista and Clotildis attended the Third Bi-ennial Convention of the National Catholic Kindergarten Association in Chicago on April 20 and 21.

Sister Francis Gabriel addressed the Newman Club of Ohio State University on April 23. Her subject was "The Work of Teaching Religious."

Recent deaths in the community were those of Sister Norine McCarthy at Braddock, Pa., on Feb. 5, and Sister Elizabeth O'Rourke at Mt. Carmel Hospital, Columbus, on March 27.

### Congregation of St. Catherine of Siena, Racine, Wisconsin

The Thomist Association of this region closed its season of lectures on May 6. A High Mass was offered on that day by the Very Rev. E. L. Hughes, O.P., in St. Catherine's Auditorium, and the sermon was preached by the Rev. S. B. Witkowiak, President of St. Catherine's High School. At the Breakfast following Mass and Solemn Benediction, the Very Rev. Vincent R. Hughes, O.P., who began the courses in Racine in 1939, acted as toastmaster.

On May 8 the Dominican College held its first College Day to acquaint prospective students with the school and its activities. The program included Holy Mass, sermon, a special assembly, and an address by the Rev. Joseph J. Holleran, Director of the Archdiocesan Cana Conference.

Sister Mary James Burns, O.P., died on March 18, in the 40th year of her religious profession. R.I.P.



### Dominican Sisters of the Sick Poor, New York, N. Y.

On March 29, Sister M. Loretto and Sister Barbara Marie made final profession. The Very Rev. P. L. Thornton, O.P., Chaplain to the community, presided at the ceremony.

On April 30, Sister M. Pauline Doherty of Denver, Colorado, pronounced temporary vows and the following postulants received the habit: Louise Pezzo, Pittsfield, Mass. (Sister M. Jacinta); Joan Morelli, Brooklyn, N. Y. (Sister M. Antonia); Elizabeth Kenney, New Rochelle, N. Y. (Sister M. Rose Lawrence); Ann Tumulty, Jersey City, N. J. (Sister Kevin Marie); Mary Ann Fix, Detroit, Mich. (Sister Ann Marie); La Verne Spinnenweber, Cincinnati, Ohio (Sister M. Margaret Clare); Mary Bergin, New York, N. Y. (Sister Maureen Michael); Frances Rottinghaus, Cincinnati, Ohio (Sister Margaret Mary).

The Right Reverend Monsignor William R. Kelly, M.A., Pastor of St. Philip Neri Church, Bronx, N. Y., presided at the ceremony and preached the sermon. Other priests present included: Very Rev. Daniel O'Keefe, Very Rev. Thomas J. McMahon, C.S.P., Very Rev. Eugene J. Higgins, M.M., Very Rev. F. J. Baeszler, O.P., Rev. J. T. Carrigan, O.P., Very Rev. C. J. Sheehan, O.P., Very Rev. P. L. Thornton, O.P., Very Rev. L. P. Johannsen, O.P., Rev. Thomas A. Doyle, S.J., Rev. J. V. Kenney, Rev. J. L. Kenney, Rev. D. P. Byrne, Rev. R. Tertagrossa, Rev. Ralph Barton, Rev. J. G. Leddy, Rev. L. G. Farley, Rev. V. A. Downey, Rev. T. J. Melican, Rev. W. J. Ward, Rev. J. A. Goodwine, Rev. W. Vetro, Rev. W. Connors, Rev. U. Cahill, O.P., Rev. F. N. Wendell, O.P., Rev. D. N. Hamilton, O.P., and Fathers Collins, Murphy, and Sheridan.

The ceremony closed with Solemn Benediction of the Most Blessed Sacrament by Msgr. Kelly, with Rev. J. V. Kenney, brother of Sister M. Rose Lawrence, as Deacon, and Rev. R. V. Barton, uncle of Sister Ann Marie, as Sub-Deacon.

### Congregation of Saint Mary, New Orleans, La.

Mother Mary Dominic and Sister Mary Elizabeth attended the Ninth Biennial Meeting of the Dominican Mothers-General Conference in Springfield, Illinois. Mother M. Dominic was elected president of the Conference and will serve until the next meeting of the Conference in Brooklyn in 1953.

The annual Day of Recollection for the alumnae was conducted by Rev. A. Screen, assistant pastor of St. Patrick's Church, New Orleans; the alumnae Holy Year Pilgrimage was led by Rev. E. A. Vitie, Chaplain and professor in St. Mary's Dominican College.

A series of retreats was conducted for the high school students. Rev. T. A. Dymek, O.P., Chaplain of St. Dominic's Hospital, Jackson, Miss., was retreat master for the freshmen. Rev. E. A. Vitie, O.P., conducted the retreat for the sophomores, and the junior-senior retreat was led by Rev. J. I. Reardon, professor in St. Mary's Dominican College.

Sister Mary Louise, president of the college and Sister Mary Alexaidia, academic dean, attended the Louisiana College Conference in Ruston, La. Sister M. Louise was elected president of the Conference, the first woman so honored.

Sisters M. John, Lawrence, Liguori, Louise and Hildegard were delegates to the National Catholic Educational Association convention held in Cleveland. Sisters Mary John, Lawrence and Hildegard also attended the National Catholic Music Education Association convention and Sister Mary Liguori attended the Catholic Business Education Association convention. These conventions were held in Cleve-

land in conjunction with the National Catholic Education Association convention.

Among recent visitors may be mentioned: Bishop Cialeo, O.P., of Multan, Pakistan; Very Rev. E. L. Hughes, O.P., Provincial of St. Albert the Great Province; Rev. Raymond Kavanah, O.P.; Rev. Leo M. Shea, O.P.; Rev. Anselm Townsend, O.P.; and Rev. E. Lillie, O.P.

Sister Mary Leo Betpouey died suddenly on April 6. Sister had been superior at various times and had also served as vicarress of the Novitiate in Rosaryville, La.

### Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Continuing a visitation of the congregation's missions which is taking her around the world, Mother Mary Columba, Mother General of the Maryknoll Sisters, is now in Hawaii where she is visiting the nine Maryknoll convents in the islands. Mother Mary Columba is accompanied by her secretary, Sister Teresa Marie.

A medical team of seven Maryknoll Sisters were among the first civilians permitted to re-enter Korea. The team consists of two doctors, two nurses, a medical technician, a secretary and a teacher. They have set up a dispensary and in makeshift surroundings are ministering to the thousands of suffering.

"We had enough shipping crates to supply wood for most of the floor," writes Sister Mary Mercy, M.D., superior of the group. "We will get some furniture and outfit the place as a pediatrics clinic. Our regular dispensary is working all day long."

Two Maryknoll Sisters, arrested and held in prison for four months in Communist prison camps in China were released March 17 and expelled from the country. They were taken to Hong Kong. The two are Sister Mary Marcelline (Grondin) of Westbrook, Me., and Sister Paul Therese (Sticka) of New England, N. D. They had been engaged in forming a native novitiate in the Kaying Vicariate.

Another Maryknoll Sister has been taken prisoner and is still held. She is Sister Mary Rosalia (Kettl) of Altoona, Pa., superior of the Sisters at the Wuchow missions. Recent news is that she is well.

Sister Joan Marie (Ryan) of the Bronx, N. Y., was arrested in April at Kaying and is believed to be in Canton awaiting trial. Four other sisters are restricted to their own convent.

Two books by Maryknoll Sisters were published this spring. They are *IMMORTAL FIRE* by Sister Mary Just, published by B. Herder and Co., St. Louis, Mo., and *PACIFIC HOPSCOTCH* by Sister Maria del Rey, published by Charles Scribner's Sons, New York.

### Sacred Heart Convent, Springfield, Illinois

During March vocations were encouraged by appropriate displays and programs in the various schools of the Community, and Sister M. Kathleen and Sister M. Regina attended the Vocation Institute held in Chicago.

Rev. Raymond J. Nogar, O.P., conducted a Day of Recollection for the Dominican Tertiaries of Sacred Heart Chapter on March 11. About one hundred members attended the services.

His Excellency, Most Rev. Bishop William A. O'Connor, spent March 12 at Sacred Heart Academy visiting the classes and addressing the students. He extended to them a cordial invitation to participate in the meeting of the Confraternity of Christian Doctrine which took place May 18-20.

A three-day retreat for the students of Sacred Heart Academy was conducted by Rev. Robert Barron, O.P., March 14-16.

Sister M. Clarissa, Principal of St. John's High School, Carrollton, and Sister Agnes Clare, librarian of Sacred Heart Academy, Springfield, attended the Regional Meeting of the National Catholic Education Association in Chicago, March 17.

Sister Maureen, O.P., spoke before a large assembly of delegates in St. Louis at the meeting of the Rural Life Conference.

Representatives from twenty-nine of the thirty-one communities of Dominican Sisters from the United States and Cuba met at Sacred Heart Convent, March 28-31, for the ninth biennial Mothers-General Conference. Mother Mary Imelda and the Sisters of Sacred Heart Convent were hostesses for the meeting. On Thursday morning His Excellency Bishop O'Connor offered a Solemn Pontifical Mass at which Very Rev. Edward L. Hughes, O.P., Provincial of the St. Albert Province, preached. A Workshop on Poverty was conducted by Rev. Patrick M. J. Clancy, O.P. At the invitation of Mother M. Anselma, the next Conference will be held at Amityville, N. Y., in 1953. Newly elected officers are: President, Mother M. Dominic, New Orleans; Vice-President, Mother M. Anselma, Amityville; Secretary, Mother M. Victor, Grand Rapids.

Sister M. Aurelia, School Supervisor, and Sister M. Albert, head of the Music Department, Sacred Heart Academy, attended the National Catholic Educational Conference in Cleveland, March 28-31.

At the invitation of the Holy Cross Sisters of Our Saviour's Hospital, a group of voice and dramatic students from Sacred Heart Academy, accompanied by Sister M. Angela and Sister M. Isabelle, instructors, journeyed to Jacksonville, Illinois, to present a broadcast, "Salute to the Nurse," on April 18.

Sister M. Jeremiah, Catholic Grade School, and Sister M. Regina, Little Flower Grade School, attended the National Catholic Kindergarten Association Meeting in Chicago on April 20, 21.

On April 22 Very Rev. Monsignor William F. Haug, J.C.D., Chaplain, conducted Reception ceremonies for fourteen Tertiaries and admitted eleven novices to Profession.

Father John Reidy, O.P., concluded an interesting series of Thomistic lectures on April 22. About thirteen members of the association expect to go to Racine, Wisconsin to receive their certificates.

At the annual convention of the Texas Hospital Association held in San Antonio, April 24, Sister Josephine Therese, O.P., St. Joseph's Hospital, Wellington, opened the special sessions for small hospitals, discussing requirements for approval by the American College of Surgeons.

The Academy Glee Club and Music Students participated in a regional meeting of the National Catholic Music Educators Association at Cathedral Boys High School, Springfield, May 4. Sister M. Albert and Sister M. Angela sponsored the group.

### Monastery of Our Lady of the Rosary, Summit, N. J.

On April 20, the feast of St. Agnes, one postulant received the holy habit and two novices made temporary profession. The Very Rev. Msgr. James F. Looney, Vice-Chancellor of the Archdiocese, presided as delegate of His Excellency, the Most Reverend Thomas J. Walsh. The Rev. Edward L. Phillips, O.P., celebrated the High Mass.

The Pentecost devotional retreat was preached by the Rev. A. B. Dionne, O.P., of the Dominican Mission Band.

### Dominican Nuns of the Perpetual Rosary, American Foundation, Rome, Italy

On March 2, the Rev. Richard B. Curtin of St. Joseph's Seminary, Yonkers, N. Y., celebrated a Missa Cantata in the Monastery Chapel.

On March 12, the Holy Father blessed a marble statue of Our Lady, Mediatrix of all Graces, for which an outdoor shrine has been erected near the front entrance of the chapel. This statue and shrine is the gift of an American benefactor.

The Offices of Holy Week and Easter were carried out in the Chapel with the neighboring Barnabite Fathers and Students assisting Father Caterini, O.P., and the Community singing all the Choir parts.

The Extern Sisters were present at the Solemn Beatification Ceremony of the Spanish Dominican Martyrs at St. Peter's, and the Solemn Celebration in honor of St. Catherine of Siena, at her tomb.

Among the recent visitors are the following: Cardinal Tedeschini, Datary to His Holiness; Archbishop Campbell of Glasgow, with his Vicar General; Bishop O'Connor, Rector of the North American College; Most Rev. Paul A. Curran, O.P., Prefect Apostolic of Kienow, China; Most Rev. Paul A. Skehan, Procurator General of the Order; Very Reverend Fathers T. M. Sparks, O.P.; A. M. Giraud, O.P.; and A. Tindal-Atkinson, O.P., Socii of the Father General; Missionary Bishops; Very Reverend Fathers Provincial of Toulouse, England, Ireland, Chicago, Portugal, and California; Very Rev. E. A. Langlais, O.P., Director of the School for Novice Masters; Msgr. Flanagan, vice-Rector, and Dr. Meehan of the Scotch College, Rome, and many of the clergy from Glasgow; Very Rev. I. McArdle, O.P., Prior of San Clemente; the Rev. Fathers E. M. McDonald, O.P., R. Hess, O.P., A. Hinnebusch, O.P., V. Kienberger, O.P. The Irish Ambassador to the Holy See, Dr. Joseph P. Walsh, frequently assists at the Conventual Mass and evening Benediction of the Most Blessed Sacrament.

### Monastery of Our Lady of Grace, North Guilford, Conn.

On April 24, His Excellency, Bishop Henry J. O'Brien, D.D., Bishop of Hartford, presided at ceremonies at which two nuns pronounced solemn vows, a third made temporary profession, and four postulants received the habit of St. Dominic. Sister Mary Martin of Jesus Crucified, O.P., of Claremont, N. H., and Sister Mary Theresa of the Passion, O.P., of Melrose, Conn., made solemn profession. Sister Mary of the Eucharist, O.P., of West Newton, Mass., completed her canonical year as a simple novice and made temporary profession for three years. The four postulants who exchanged their black dresses for the white Dominican habit with black cope were Sister Corinne, of Pawtucket, R. I., Sister Pauline, of Waterbury, Conn., Sister Dolores, of Rockville, Conn., and Sister Marie, of Woonsocket, R. I.

The Privileged Mass of the Rosary was sung by Rev. John B. Mulgrew, O.P., from the Dominican House of Studies in Washington, D. C. The sermon was preached by Rt. Rev. Msgr. Joseph A. Nelson, D.D., P.A., Vicar of Religious from the Archdiocese of New York. Very Rev. Vincent R. Burnell, O.P., P.G., Prior of St. Mary's in New Haven, and Rev. Joseph A. Rice, Pastor of St. Catherine's Parish in Broad Brook, Conn., were deacons of honor to Bishop O'Brien. Numerous religious and secular priests attended.

**Congregation of the Most Holy Rosary, Sinsinawa, Wisc.**

The Reverend Philip B. Pendis, O.P., preached the mid-year novitiate retreat which closed on February 2 when the Very Reverend Edward F. Hughes, O.P., Provincial, conducted Reception ceremony for three postulants. Guests of the day included the Very Reverend J. B. Walker, O.P., Reverend Fathers Joseph B. Malvey, O.P., Justin W. Aldridge, O.P., V. F. Kienberger, O.P., and Edward S. Carlson, O.P.

High Mass of the feast was offered by the Very Reverend J. B. Connolly, O.P., March 7, for the eighteen Golden Jubilarians of the year whose anniversaries range from the feast of St. Thomas to that of the Immaculate Conception. Novices and postulants were received to the Angelic Warfare, and a number of pupil-Tertiaries made profession.

Recent deaths include those of Sisters Esther, Alberto, Raphaela, Marina, Rosella Marie, Bonaventura, Appolonia, Faber and Walburga.

Recent guests included Their Excellencies Archbishop Binz, Dubuque, Bishop O'Connor, Madison; Bishop F. B. Cialeo, O.P., Multan, Pakistan. Fathers J. M. Dempsey, E. T. Lawton and L. A. Kinsella, first Dominican missionaries to British West Africa. Mother Mary Austin, O.P., Everett, Washington; Sister Mary Eunice, Villa Schifanoia, Florence, Italy.

Mother Mary Evelyn and Sister Mary Amata attended the Mothers-General Conference held at Sacred Heart Convent, Springfield, Illinois, during Easter week.

Sister Mary Peter was chairman of the regional meeting of the National Catholic Educational Association, Chicago, March 16.

Sister Maristella spoke on "The Necessity and Means for Sociological Preparation of Christian Teachers" at the Diocesan Teachers Institute, Birmingham, and Mobile, Alabama, February 19-21.



